

SANTA CLARA COLLEGE,

Santa Clara, California.

Under the management of the Fathers
of the Society of Jesus.

THE SANTA CLARA COLLEGE WAS FOUND-
ed in 1851, and in 1852 was incorporated, with the
privileges of a University. Diplomas are given in two
departments—the Classic and Scientific.
The College buildings are large and commodious,
while extensive playgrounds, with two covered gym-
nasiums, a swimming-pond, etc., afford every facility
for healthful exercise.
The College possesses a very complete philosophical
apparatus, and valuable collections of Mineralogy and
Geology. It has, also, practical schools of Telegraphy,
Photography and Surveying. Assaying of native ores
is taught in a thoroughly fitted chemical laboratory.
The Scholastic Year, which is divided into two ses-
sions of five months each, commences in August, and
closes toward the beginning of June.

TERMS,

Payable semi-annually in advance:

Matriculation Fee, to be paid but once.....\$15 00
Board, Lodging, Tuition, Washing and Mending
of Linen, School Stationery, Medical Attend-
ance and Medicines, Baths, Fuel, Light per
year.....350 00
Modern Languages, Drawing, and Music form extra
charges. For clothing, Books, Pocket-money, and the
like, no advance made by the Institution.
For further particulars, apply to
REV. A. VARSI, S. J., President.
jan1-tf

COLLEGE OF NOTRE DAME

San Jose, California.

YOUNG LADIES' INSTITUTE.

THIS INSTITUTION, WHICH IS INCORPO-
rated according to the laws of the State of Cali-
fornia, and empowered to confer academical honors,
commenced the Twenty-Second Annual Session on Mon-
day, August 10th, 1872. The course of instruction em-
braces all the branches of a thorough education.

TERMS:

Entrance Fee, to be paid but once.....\$15 00
Board and Tuition, per quarter.....62 00
Washing, per quarter.....12 00
Physicians' Fees, per quarter.....2 50
Piano, Vocal Music, Drawing and Painting, form ex-
tra charges; but there is no extra charge for the French,
Spanish or German Languages, nor for Plain Sewing
and Fancy Needle-work.
Payments are required to be made half a session in
advance. Pupils will find it much to their advantage
to be present at the opening of the session. jan1-tf

ST. VINCENT'S COLLEGE,

Los Angeles, California.

THIS Institution, chartered according to the laws of
the State of California, and empowered to confer
Degrees, is situated in the City of Los Angeles, pro-
verbial for the salubrity of its climate and the beauty
of its scenery.
The faculty is composed of the FATHERS OF THE
CONGREGATION OF THE MISSION OF ST.
VINCENT DE PAUL, who devote themselves to pro-
mote the health and happiness, as well as the intellec-
tual and moral advancement of the students entrusted to
their care.
The College is open to all over the age of ten years,
who are competent to enter the primary course, and who
come with respectable recommendations, provided they
comply with the rules and discipline of the College,
which, though strict, are nevertheless mild and parental.

STUDIES.

The course of studies embraces a full course of Eng-
lish and Classical Literature, the various branches of
Mathematics, Ancient and Modern Languages, and also,
a Commercial Department, to prepare young men for
every branch of business.

TERMS:

or Board, Lodging and Tuition, per Scholastic
Year.....\$250 00
Washing, per Scholastic Year.....30 00
Piano and use of instrument, per month.....8 00
Violin, Guitar, Flute, etc., each, per month.....6 00
Vacation at the College.....40 00
Those who learn to play on one of the above named
instruments, will have the privilege of using a brass
instrument free of charge; otherwise, there will be a
charge of \$3 00 per month.
For further information, apply to
REV. JAMES MAGILL, C. M. President.
jan1-tf

ST. VINCENT'S SCHOOL.

THIS Institution is situated in Santa Barbara, a short
distance from the sea, in the most delightful and
healthy part of the city. The grounds are extensive,
and the building is large and convenient.
The course of instruction embraces the usual branches
of a thorough English education. Spanish is also
taught.

TERMS,

Invariably half-yearly in advance:

Board, Tuition, Bed, Bedding, Washing, etc.,
per annum.....\$200 00
Piano and use of instrument, per month, \$6 00. 68 00
Guitar, per month, \$5 00.....52 50
No extra charge for plain sewing, Fancy Needle-
work, etc.
The Scholastic Year, of ten months and a half, com-
mences August 16th, and terminates on the last Tuesday
of June.
For further particulars, apply to
SISTERS OF CHARITY,
Santa Barbara, Cal
jan1-tf

ST. IGNATIUS COLLEGE,

San Francisco, California.

THIS Literary Institution, conducted by the Fathers
of the Society of Jesus, was opened for the recep-
tion of students on the 15th of October, 1855. It was
incorporated, according to the laws of the State, on the
30th of April, 1850, and empowered to confer academ-
ical degrees with "such literary honors as are granted
by any University in the United States."
The design of the Institution is to give a thorough
Classical, Mathematical and Philosophical education.
But besides the Classical, there is, also, a Commercial
Course.
The College is intended for day-scholars only.
The hours of class are from 9 o'clock A. M. to 3 P. M.
Punctual attendance is indispensable. In case of
absence or tardiness, a note from the parents or guard-
ians will be required.
Frequent tardiness or absence exposes the offender to
the loss of his seat.
Every Thursday of the Academic Year is a holiday.

TERMS PER MONTH, IN ADVANCE:

(No deduction is made except in case of long illness.)
Tuition, in Preparatory Department.....\$3 00
" in Grammar Department.....5 00
" in Higher Department.....8 00

EXTRA CHARGES:

For the use of Instruments in Natural Philosophy,
and Chemicals, first year, per month.....\$3 00
For the use of Instruments, etc., second year, per
month.....5 00
For each Academical Degree.....10 00
jan1-tf

SAINT MARY'S COLLEGE,

San Francisco California.

CONDUCTED BY THE CHRISTIAN BROTHERS

Offers every facility for acquiring a thorough
Education, whether Classical, Scien-
tific, or Commercial.

THOSE WHO COMPLETE THE CLASSICAL
Course, receive the degree of A. B.; the Scien-
tific, B. S.; the Commercial, Master of Accounts.
The Commercial Course has been established for the
convenience of those who wish to acquire a good, prac-
tical education in as short a time as possible.
While proper care is bestowed on every branch in the
College, our own language receives special attention.
The daily exercises of the Students in Grammar, Com-
position and Rhetoric are publicly discussed and cor-
rected in the class-room.

TERMS PER SCHOLASTIC YEAR,

Payable half-yearly in Advance:

Board, Tuition and Washing.....\$250 00
Entrance Fee.....10 00
Physician's Fee and Medicines.....5 00
Vacation at College.....40 00
Day Students.....60 00
Modern Languages, Music and Drawing form extra
charges.
REV. BROTHER JUSTIN, President.
jan1-tf

ST. JOSEPH'S COLLEGE,

Rohnerville, Humboldt County,
California.

CONDUCTED BY THE PRIESTS OF THE
CONGREGATION OF THE MOST
PRECIOUS BLOOD.

THIS INSTITUTION IS SITUATED ON A
picturesque elevation at the confluence of Van
Duzen and Eel rivers, and near the town of Rohnerville.
It is accessible from the chief towns in the vicinity by
daily stages, and from other parts of the State by vessels
and steamers, via San Francisco and Eureka.
The course of studies is classical, scientific and com-
mercial. Splendid apparatus has been secured for teach-
ing the natural sciences.

TERMS PER SCHOLASTIC YEAR,

(Payable half-yearly, in advance.)

For board, lodging, tuition, washing and mend-
ing linens.....\$225 00
Entrance fee, to be paid only once.....10 00
Vacation at College.....40 00

DAY PUPILS.

Senior Class.....\$60 00
Junior Class.....40 00
Music, vocal and instrumental, drawing, and modern
languages will form extra charges. The two sessions of
the scholastic year commence, respectively, on the 16th
of August and the 16th of January.
All communications regarding the College to be ad-
dressed to the Secretary, REV. F. ANTHONY,
Very Rev. P. HENNEBERRY,
Superior

St. CATHERINE'S SCHOOL,

Benicia, California.

CONDUCTED BY THE SISTERS OF ST.

DOMINIC.

THIS Institution affords every facility for the acqui-
sition of a refined and solid education. The Acad-
emy was founded in 1850, and now ranks among the
most successful Educational Institutes in the State.
The course of instruction embraces the English,
French, Spanish and Latin languages, Rhetoric, Elocu-
tion, Composition, Ancient and Modern History, Biog-
raphy, Mythology, Chemistry, Geography, Astronomy,
and use of Globes; Vocal Music, Instrumental Music,
including Piano, Guitar, and Organ; Writing, Draw-
ing, Painting in Water Colors and in Oil; Tapestry,
Plain and Ornamental Needle-work, etc.

TERMS:

(Payable half-yearly, in advance.)

Board and Tuition, per Scholastic Year.....\$225 00
Washing.....45 00
Entrance Fee.....10 00

EXTRAS:

(Payable half-yearly.)

Piano and use of Instrument.....\$60 00
Organ " ".....50 00
Guitar " ".....50 00
Vocal Music, in Class.....20 00
Private Lessons.....40 00
Drawing and Painting in Water Colors.....30 00
Painting in Oils.....20 00
Board during Vacation.....40 00

The Academic Year consists of two equal terms, the
first commencing August 16th, the second, January 23d.
Pupils of any religious denomination will be received,
but, for the sake of uniformity, all are required to be
present at the regular religious services of the Institution.
Pupils entering after the commencement of a term are
charged for such portion of it as may remain. No deduc-
tion, however, will be made if the pupil is with-
drawn during the season, except in case of sickness.
Parents may rest satisfied that every attention, con-
sistent with the spirit of a firm but mild government,
will be paid to the comfort of the young ladies placed
at this Institution.
Letters of inquiry may be addressed to the SISTER
SUPERIOR.
my25-tf

FRANSICAN COLLEGE,

Santa Barbara, California.

THE Sixth Session of this Institution conducted by
the FATHERS OF THE ORDER OF ST. FRANCIS, will
commence on the first Monday in August.
The object of this institution is to give a good Eng-
lish, Mathematical, Classical and Philosophical Educa-
tion at the lowest possible cost—a want long felt in Cal-
ifornia—and thereby bring its advantages within the
reach of all.

TERMS:

Entrance Fee, (to be paid but once,).....\$15 00
Tuition, Board and Washing, per session of ten
and a half months.....150 50
Music, French and German form extra charges.
Those who spend their vacations at the College will be
charged \$30.
Payments must be made semi-annually in advance.
Parents will pay for medical attendance, and supply
toilet articles, etc.
Money will not be advanced by the College; for the
purchase of necessary articles, a sufficient sum must be
deposited.
For further particulars, apply to
jan1-tf REV. J. J. O'KEEFE, O. S. F.

CONVENT

OF THE

**Immaculate Heart of Mary,
Gilroy.**

FOR THE EDUCATION OF YOUNG LADIES

CONDUCTED BY THE SISTERS OF THE

MOST HOLY AND IMMACULATE

HEART OF MARY.

TERMS FOR BOARDERS;

Board, Tuition, Washing and Mending, per an-
num.....\$200 00
Entrance Fee, to be paid but once.....10 00
Tuition on Piano, per annum.....60 00
French, per annum.....25 00
No extra charges for Tapestry, Embroidery, Plain
and Ornamental Needle-work, nor for the Spanish
language.

TERMS FOR DAY SCHOLARS:

Primary, per month.....\$2 00
Elementary and Senior, per month.....3 00
Tuition on Piano, per month.....6 00
French, per month.....2 50
No extra charges for Tapestry, Embroidery, Plain
and Ornamental Needle-work, nor for the Spanish
language.
For Prospectus and further particulars, apply to
SISTER RAYMUNDA CREMADELL,
Superior.
N. B.—The above Establishment is, also, the Noviti-
ate of the Order.
aug24-tf

McNALLY & HAWKINS,

IMPORTERS OF GAS FIXTURES, AND ALL
kinds of Plumbing Material, No. 645 Market Street,
adjoining R. C. Orphan Asylum, San Francisco.
Building fitted up with gas, water and steam pipes,
at the lowest market rates. All work warranted. At-
tention is called to the large assortment of Gas Chan-
deliers, Brackets, Pendants, Fancy Basins, Marble
Slabs, Copper Boilers, etc. Sole agents for the Pacific
Coast for the Improved Sun Burner and Ventilator, for
lighting Churches, Halls, Theatres, etc. Orders from
the Country will receive prompt attention.

NOTRE DAME ACADEMY,

Mission Dolores, San Fran-
cisco.

This Academy is a Branch of the College
of Notre Dame in San Jose.

THE course of instruction, which embraces the Pri-
mary as well as the Elementary and higher depart-
ments of education, comprises all the branches, both
useful and ornamental, taught in the best academies for
young ladies.
The second term of the Seventh Annual Session com-
mences
Monday, January 20th, 1873.

TERMS:

Boarding pupils per session, payable quarterly in
advance.....\$240 00
Select day pupils, primary classes.....20 00
Junior Classes.....30 00
Higher Classes.....50 00
Parochial Classes, throughout.....10 00

GREAT

PREPARATIONS

FOR A BIG

SPRING TRADE.

J. J. O'BRIEN & CO.

606 Market Street,

HAVE just received forty cases of Foreign Goods,
especially adapted for the present season, and con-
sisting of the newest styles and best makes of

SHAWLS,

SILKS,

POPLINS,

WATERPROOFS,

BLANKETS,

FLANNELS,

ROBES DE CHAMBRE.

J. J. O'B & Co. respectfully invite all intending
purchasers to read the following list of prices, and call to
examine their fine fresh stock of goods before purchasing
elsewhere, for, most assuredly, a large saving can be
effected:
10 pieces fine satin-finished black Silk, \$2.50 per yard;
actual value, \$3.50.
5 pieces heavy gros black Silk, \$1.50; well worth \$2.25.
Rich plain colored Silks, \$1.75 per yard; reduced from
\$2.50.
20 pieces French striped Silks, reduced to half-price.
84 pieces (O'Reilly, Dunne & Co's) Irish Poplins, \$1.50
per yard; usual price, \$2.25.
6 cases new Japanese Silks, 50, 60, 75 and 87 1/2 cents per
yard.
120 pieces Japanese Poplins, 37 1/2 cents per yard; reduced
from 50 cents.
5 cases extra heavy Mohair Poplins, 25 cents per yard
actual value 50 cents.
200 pieces black and colored Satin de Chine, 60 cents per
yard; worth \$1.
Black and colored French Merinos, 62 1/2 cents per yard;
reduced from \$1.
2 cases Scotch Plaids, 25 cents per yard; beautiful
colors.
200 Broche Shawls from \$8 upward.
500 very handsome striped Shawls from \$2.50 upward

MOURNING GOODS.

Black Drap d'6 6, Poplin Alpacas,
Cashmere, Silk Alpacas,
Henrietta Cloth, Cretones,
Bombazines, Foulards,
Biarritz Cloths.

**A very nice Black Alpaca for
25 cents a yard.**

On account of the reduction of Wool, we have re-
duced all our Woolen Goods fully 25 per cent. and are
now prepared to offer all makes of

BLANKETS,

FLANNELS and

CASSIMERES

At greatly reduced prices. Also Marseilles Spreads;
Table linens, Napkins, Sheetings, Canton flannels and
all makes of muslins at reduced prices. A fine line of
Ladies' Gotton and Merino Underwear—very cheap;
Men's Merino and Woolen Underwear—very cheap;
Boy's Merino Underwear, very cheap; Misses' Merino
Underwear, very cheap; Ladies' Misses' and Children's
Cotton and Woolen Hosiery, very cheap; Ladies' Corsets
from 25 cents upward; Ladies' soiled Kid Gloves, very
cheap; Jouvin's colored and black Kid Gloves \$1.50 a
pair.

J. J. O'BRIEN & CO.,

606 Market Street,

One Door from Montgomery.

nov16-tf.

The Catholic Guardian.

"I BELIEVE IN ONE HOLY CATHOLIC AND APOSTOLIC CHURCH."

VOL. III.

SAN FRANCISCO, APRIL 5, 1873.

No. 4.

EDITORIAL NOTES.

THERE is a singular fact connected with Protestant philanthropy, that it is ever gazing afar off in its search for objects which are deserving of its attentions. It is so decidedly far-sighted that, while on every side there are thousands who are groaning, despairing and hurling their curses at what they consider an unequal and cruel fate, they never come within the vision of the philanthropists who is too busy with the affairs of the far-off naked infants of "Boori Boola Gha" to think of the naked infants at home. We do not know why this is so, but the fact remains, nevertheless. Money is sent out of the country without stint to help clothe and feed the savages in some far-off land, whose only claim to such attention is, that they have changed their diet from living off one another and now live off the poor in other lands, while it is notorious that the greatest efforts must be made to support our local charities. Charity should begin at home, and we believe that those fanatical individuals who are so active in their interests in foreign charities, not only might better employ their time by looking about them, but that they are imperilling the hope of reward which they consider their due, by working a most grievous harm and injustice to those who really have a right to demand their assistance. This deaf and far-sighted philanthropy is more noticeable among the members of those churches which revere Plymouth Rock and the other sacred spots of New England than among other denominations, and we were not surprised, one day last week, when we heard that another foreign charity was on foot, engineered by the lady members of Rev. Dr. SO AND SO's church. A contemporary from which we are not disposed to quote freely, made some pertinent remarks on the subject which we think worthy to be reproduced: "We are delighted to know that Mrs. ALBERT WILLIAMS and other ladies have formed a missionary society to support orphans in Shanghai. It is a noble charity, and those ladies should be proud of it. The left hand here in San Francisco should not know what the right hand is doing over in China. And—as there are no poor and wretched women; no orphan, suffering children; no destitution, poverty and crime; no sorrow or shame, here in our midst—we are delighted that these great-hearted, generous females are to go across the broad Pacific for a field of usefulness, and out of a population of 400,000,000 of heathens—Pagans who strangle girl babies—they may snatch a barbarian or two. We hope when these ladies begin their pilgrimage of beggary among our merchants and business men for charity for the Heathen Chinese, to send missionaries and Bibles and Sunday School books to this race famishing for Presbyterianism, that our people will give, and give cheerfully, all the money they do not find time to throw into the bay, or give to some worthy American charity."

INFORMATION, which will be of interest to Irishmen, is to be gleaned from the statistics of Agriculture of Ireland just issued by the House of Commons. The number of horses in Ireland in 1862 was 602,804, in 1872 the number had decreased to 540,745. This, however, is an increase of 2,650 horses over 1871, when the number was 538,095. Horses in Ireland seemed to have reached their lowest point during the last ten years in 1867, when the number is stated as 524,180. During the first seven months of 1871 the return of emigrants from the several ports of Ireland show that 49,155 persons left the country. The number for the same period in 1872 was 54,995, being an increase of 5,840 persons during the year. It is scarcely possible, says the report, both on social and sanitary grounds, to exaggerate the importance of improving the dwellings of the laboring classes. The Legislature has enabled the Treasury to grant loans for this most desirable object through the medium of the Board of Public Works, Dublin. According to the census of 1861, the number of fourth-class houses in Ireland, each of which had but one room for the entire family of every age and sex, was 89,374, and in these were living nearly half a million of persons. The return of fourth-class houses, according to the census of 1871, is, it seems, not ready for publication, but it is satisfactory to learn that the number is less than in 1861. From the returns of live stock, it appears that, besides the increase in the number of horses in 1872

over 1871 before averted to, there has been an increase during the same period of 80,781 cattle, 28,652 sheep, and a decrease of pigs amounting to 236,037. The total estimated value of stock in Ireland in 1871, was \$184,173,680, and in 1872 \$185,587,585, showing an increase in estimated value of \$1,413,905.

IN our last issue we declined to pronounce any decided opinion on the condition of affairs in Spain. We did not believe that the news, received up to that time, would warrant us in descending upon the policy that certain journals had been pleased to call the "Unwarranted interference of Church and State." We did intimate, however, that if the reports were authentic the clergy had done no more than right. Looking upon the body of Republicans in the light of Communists or worse, it was easy to see what would be the result. Church-burning, priest-hanging and other lawless deeds. Later reports have shown that they have not disappointed any in their actions. A cablegram received in this city on Wednesday morning, says that "acts of lawless violence are of daily occurrence in Barcelona. The burning of the church and the massacre of priests are threatened." With this condition of affairs in mind, we can not understand how any man can question the mode of action which the clergy will adopt. We do not believe that the property of the Church is any the less to be protected than that of private citizens. We do not believe that the life of a priest is any less valuable than that of a layman, or that its possessor is the less entitled to protect it by any means in his possession though he be dignified with holy orders. There is only one course left for the clergy, and that is to act as brave men do under like circumstances. Let them do all in their power to crush out the rebellion which threatens so much to themselves and the true religion. Let them animate their congregations by cheering and inspiring words, and, if needs be, take arms in their own hands and enroll themselves within the Carlist ranks.

It has been only within the past few weeks that we have been able to convince ourselves that hanging was not really played out. So many diabolical and atrocious murders have been committed of late years, and so few punishments commensurate with the enormity of the crimes have followed, that we had thought, with a great number of others, that the death penalty might as well be abolished from our statute books, and that of imprisonment for life substituted. The hanging of FOSTER, at New York, and McELHENNY at Boston, and the evident good results which followed, for they have already shown results, have effected an entire change in our opinions. The opponents of capital punishment maintain that justice would be better administered were the present penalty for murder done away with, and a less rigorous one established. They argue that public sentiment no longer sustains hanging, that it is a relic of a barbarous age when a disregard of the sacredness of human life was stimulated by neglect of the sympathetic instincts which are now cultivated. And they also urge that juries will not convict under the present system, or, if they do, that the delays which are allowed to take place in the execution of the death penalty deprive it of the celerity and certainty which are essential to the effective administration of criminal justice. Granted all this and we are still of the opinion that capital punishment is necessary for the preservation of good order in society. Its abolition has been tried in Iowa, in Michigan and other States, and note the result. Crime increased so rapidly that those who were most in favor of the abolition of the death penalty were most clamorous for its replacement on the statute books. Dr. LIEBER sums up the case by saying that even in those countries where the governments, from a mistaken feeling of humanity, abolished capital punishment, they were compelled to reintroduce it; because, according to the prevailing views of men, death is regarded as the greatest evil, to avoid which they will willingly submit to the most laborious life so long as there is any hope of escaping from it; and, moreover, the punishment, of death is the most terrible penalty of all.

It is a startling reflection that with our many churches, missions, Sunday schools and Christian associations, we

are, nevertheless, falling behind in our morality, and blinding our eyes with dust which the DEVIL throws behind him in the race. If one thing alone were needed to exhibit the impotency of Protestantism to effect good, or to make better the heart of man, naturally inclined to be wicked, the condition of our city at present would be sufficient. On all sides is vice, golden vice, or the vice which grovels in filth and rags. On every street we find the servants of the DEVIL plying their trade, and the noise of curses and worse profanity comes forth from many sinks. Rum is doing much to ruin our men. Young men and old—who once would have blushed to be seen entering a place where the soul-destroyer was sold, now walk boldly, before all the world, into these vile resorts, and there is none to make them ashamed. Females, painted and brazen, flaunt their charms upon the street, while the virtuous woman is crowded from the walk to give the scarlet woman room to pass. Well may we ask "What are the parsons doing all this time?" Who shall answer this? And, in the meanwhile, we find the priest, good man, without ostentation, but with a humility which his Divine Master taught, going about the work to which his life has been devoted, and effecting as much good as the unequal contest will allow. Had the parsons, who preach their labored sermons as the Sabbath day comes round, and loll within elegantly upholstered studies the week away, one-half the zeal that these good men possess, then, indeed, we might expect to see a check put upon this horrid carnival of crime. Well may we quote the words of one of our prominent men, who recently lectured upon a kindred subject, "What are our Good People Doing?" While boys and girls are going to the DEVIL, they are building churches, upholstering them in damask, cushioning the pews with plush velvet, listening to operatic music and to expensive sermons, buying organs, and vieing with each other in the display of fine frocks and fine bonnets. This thing has gone on long enough, and the DEVIL is getting the best of it. Now, we suggest a change of tactics, a change of base, a new plan of operations. Let the Christians make a truce with each other, and stop quarreling over doctrinal points; let them cease splitting hairs, and, uniting together, make one allied campaign against the world, the flesh and the DEVIL. Let the Christian Church unite and open a fair hand-to-hand conflict with crime, drunkenness, prostitution and vice. Stop prayers and sermons for a time; shut up the churches and take to the streets. If sinners won't leave their vantage-ground and go to church, let the preachers as captains, and the Christian rank and file, hunt the fight where the enemy lies entrenched in its lava-beds. An earnest, valorous fight would rout the DEVIL and his cohorts, horse, foot and dragoons; desertion would follow, and victory would be with the right." There may be much rhodomontade in all this, as when he speaks of shutting up the churches, and the unity of all beliefs, but none can deny that the words are not without especial pertinence to the time.

ENCOURAGED by the success which attended his lecture on Rome, Mr. DWIGHT K. TRIPP has concluded to rehearse it before the good people of Oakland, this Friday evening. We do not know but what Mr. TRIPP is influenced in this matter by a certain flattering notice which we gave him in our last issue; at any rate, he has succeeded in procuring the names of a number of prominent citizens to a card of invitation for its delivery, and will go over the same ground again. We find in the advertisements, of which Mr. TRIPP makes a lavish display in the daily papers, that the lecture will be free, whereupon there arises in our mind the thought that Mr. TRIPP is ambitious. However free an entertainment may be, there are always certain expenses attending it; hall rent, advertising, and other minor items which must be accounted for by the principal performer, which in his case we find is Mr. TRIPP. Can it be possible that he is willing to defray all these just because he thinks that the modern Athens should be instructed relative to ancient Rome. The motive is not this; but Mr. TRIPP is ambitious, and desirous of getting up a reputation as a lecturer. Be sure, we shall do all in our power to help along aspiring talent, and it shall have notices from us without charge. But we really do think that Mr. TRIPP should have heeded the admonition which we gave him

in our last issue, relative to the merit of silence in persons who have nothing to say. *Sic iter ad astra* however good Mr. TRIPP.

SOME days ago we had occasion to hunt up authorities on a certain religious controversy, and visited the Mercantile Library to find the volumes in which we expected to find the desired information. We were shown the section in which all religious and theological works are placed, but were unable to find the authors of which we were in search. In looking about us, a singular fact was discovered—that out of the three or four hundred volumes on religious topics and theology, we could barely find a half dozen which were from the pens of Catholic writers. Sermons, essays and lectures by noted Protestant Divines were to be found on all sides. There were volumes which would endeavor to show that the Pope was an Infidel, and the Church a humbug; volumes to show that LUTHER was inspired, and HENRY VIII a saint. But we failed to find more than a paltry half-dozen by Catholic writers, which cared to show themselves in such company or to espouse the cause in the unequal fight. We do not believe that Catholic literature is such a rarity that it can not be purchased by the gentlemen who have the selection of the books for the Library. Nor do we believe that there are not those who would be glad to see such works upon the shelves, and take an interest in reading them. We do not know that the same old Puritanical spirit that is too frequently found in such institutions crops out in the Book Committee, but it certainly looks as though there had been an intent to keep Catholic authors from being seen upon the shelves of the Mercantile Library. We are unwilling that an organization numbering among its members not a few Catholics, should be thus prohibited from the reading of standard authors, for we do claim that such men as SPALDING, HECKER, NEWMAN and others are standard authors, and while we do not wish to cause any extra expense to the library, we will propose a plan for the consideration of the Library Directors which will only require the space of one or more shelves, and the permission for their use. We propose to the Catholics of this city and State, who are desirous that the cause of Catholicity should be represented in public libraries, that each, who is able and willing, donate one volume by a Catholic author, to be placed on the shelf or shelves which the Directors may designate. In order that duplicate volumes may not be presented, those who desire to contribute, may address THE GUARDIAN Office in advance, stating the name of the work which they intend to forward. If the volume named has already been forwarded, they will be advised from this office. All volumes may be directed to the care of THE GUARDIAN Office, postage prepaid, and a notice of their receipt will be published each week. We believe that all Catholics will recognize at once the importance of having Catholic books of reference, and authority in the Library, and that our proposition will meet with general approval.

WHERE THE ALMS GO.

IT is doubtful, if among the many organizations to be found in all large cities, professedly formed for Christian aims and charities, there can be discovered one so little to be commended and so thoroughly contemned as that great mis-named, "The Young Men's Christian Association." Not only is this Society held in contempt by the Catholic portion of the community, who are disgusted at the squandering of freely-given alms, but its very name is bitter to the mouths of the great majority of Protestants. Is this a matter for wonder? Hastily one might answer that it is, and then proceed to tell of the "whys" and the "wherefores." "Has not this noble little band of Christians a good influence upon the growing young men of your city? Do they not strive to practice the Christian virtues, and to encourage others to follow their example? Do they not help the brother who has fallen in the mire, attend those who are sick, and feed those who are hungry?" We shall answer this reservedly and with a knowledge of what we reply—that has not been gained without long and interested scrutiny of the workings of these sanctimonious young men—professedly they do all that has been enumerated; practically they do not, though they allow the lie to go forth to all the world, that they may gain the praise of good men; and more than this, the alms and contributions by which, and for which the sleek tongued brotherhood live and have their being. How many times during the year does the sonorous voice of the parson, in the fashionable church, impress upon his congregation the importance of the Christian virtue of alms giving, and just so often does he wind up his appeal with an exhortation to give freely to that good and worthy charity—the Young Men's Christian Association. Indeed were we not impressed with the uprightness of character to be found in all parsons, we might be inclined to surmise that he and his young mendicants were perhaps a trifle too much interested in the collection of the contributions. Not only in the churches, but on the streets, in the cars,

and every-where, the importunate agents of this most importunate society are to be found plying their trade. Their yearly contributions which are regularly made by many of our large houses down town, amount to a sum of no mean proportions, and the irregular subscriptions are still to be reckoned in. Count up all this, and we shall still find that they have a hundred and one tricks and devices to raise the wind which none other than the brain of a Puritanical young Christian could have originated. We all remember the Post-office dodge which they sprung upon the people a few years ago. It was the custom of the agents of the Association to hunt among the letters lying in the Post-office and uncalled for, to find the address of the party to whom the letter was directed, and then to deliver it with an humble petition to be remembered for their time and trouble. We can well remember our surprise when this petty business first attracted our attention. We not only were amazed at the extreme disinterestedness of the parties who had gone to the trouble to do so much toward expediting our correspondence, but we were fairly vanquished with the humility which was exhibited in the appeal for remuneration. Of course our heart was opened, and we were not disinclined to help along so generous and deserving an organization. After-thought, however, rather impressed upon our mind that the whole affair, though wearing the air of a benevolent action was, in reality, a species of confidence game. It very much reminded us of the seedy gentleman who, on several occasions, as we were returning home late at night, accosted us, offering four short bits for a half a dollar. We knew that the fellow was making the price of a drink of liquor out of us, and that the excuse put forward that the lodging-house keeper would not take four short bits for a full half, was only a ruse. Yet at first it amused us, and we gave. So we did with these young Christians, but after a time we began to tire of the little game; and while before we were amused, we now became disgusted and partly indignant. It began to strike us that these young money seekers were inclined to take unwarranted liberties with our correspondence, and we wondered by what authority they had been allowed to take the letters of any man from the office. It began to dawn upon us that where individuals had gone to such mean and paltry straits to raise money that all could not be fair and square. The cause of the poor and distressed is undoubtedly dear to the hearts of all right feeling men; but we could not believe that the ingenuity of the young Christians, which made of itself such a disgraceful exhibition, was all exerted for the poor. We were not solitary and alone in this belief, for others who at first had been trapped into giving alms by the strategy began to take a clearer view of the case, and at last refused to be any longer imposed upon. During the past week the reading public has been apprised of the result. The Young Men's Christian Association has ceased operations in the letter business, and we shall now expect that there will be less complaint relative to missing correspondence.

It may be charged that all that we have just said is prompted by malice—"Catholic malice" of course—and that we have not made out such a bad case against the Association after all. On due consideration we are inclined to acknowledge that our case is, perhaps, not of the strongest; "but may it please the Court our testimony is not yet all in." We have shown that the revenues collected here in this city are large and ample for the performance of many good and charitable actions, and we now call upon the Association to exhibit in what manner these funds collected have been distributed. Have the young Christians done with these alms what they proposed when they were collected? Have they bought clothes for the distressed and food for the starving? Have they paid for the medical attendance on the sick? We look in vain over the report which is annually made, but fail to find these items set down. We read page after page of empty platitudes, in which the eloquence of the writer entirely submerges the facts that should be known, and when at last we have come to the end we are as wise in reference to the affairs of the Society as before.

Let us glance for a moment at the Annual Report last published. The figures are decidedly suggestive. The total amount collected was \$13,490; something over \$1,300 per month. Of this amount how much has gone for charities, and the other objects for which it was proposed to be donated. First we have the item "Salaries," which we find amounted to \$3,182.65. Just think of this, you charitable gentlemen who are regularly called upon to contribute to this good and worthy Association; nearly one-fourth of your alms goes—not to alleviate the lot of the sick and distressed, not to put bread into the mouths of the destitute poor—but to help clothe and feed the big, burly Christian who presents himself and his petition before you. One-fourth we said is devoted to this end. Let us consider a moment. We find still another item which, on account of its prominence, must not be overlooked. "Expenses, \$3,926.68." What does this mean? We look in vain for an explanation, but no foot-

note or other index is found to make it clearer. For what has this amount been expended? Perhaps the librarian or the collector, or some one else who engineers this most laudable enterprise might explain; but this much they have not deigned to do, and we are forced to conclude that the greater part of the amount has gone for purposes which the givers of the alms never designed them. But still another item stares us in the face, until we are forced almost to cry aloud at the enormity of this most outrageous swindle. We find that the yearly interest on the debt which hangs over the property amounts to \$5,234.01. Think of it, charitable gentlemen! Here are three items amounting to 12,343.34, and the balance of your alms is supposedly devoted to the cause for which you intended. The report goes on to state that there is a yearly deficit, and concludes with the usual appeal. Is not this effrontery—is it not worse? Of the \$13,490 which you have given, these sleek and well-fed Christians explain to you that they have spent \$12,343.34 on themselves, and still ask for more. It may be said that the item \$5,234.00 for interest is legitimate, and should not be included in the above. We deny that this is so. It is an item which should never have been incurred at all. What right had these speculative mendicants to contract a debt which they knew they never could pay. What right had they to purchase property and erect fine buildings, when the money so used might have been put to so much better purpose. They had no right to do this, but they saw that by so doing they would create offices and situations for themselves, that salaries would accrue, and with a boldness which amounts to positive villainy they plunged into the debt. Is the interest on such an incumbrance legitimate—should your alms be given to such an end?

We have already made our article longer than we intended, and we are eager to wash our hands of a subject so full of real corruption. But is not the exhaustion of these funds shameful? Think, for a moment, of how much good could have been effected, if they had been properly applied. We are confident that none will claim that the alms given by Catholics in this city equal those given by Protestants. Catholics, as a class, are not rich, and what they do give in the cause of charity, must be counted by the mites, and yet see, what, by a proper distribution of the funds, they are able to effect. The poor Catholics are better cared for, in every particular, than the poor of other denominations. The children of the poor are better taught, and their asylums and hospitals, conducted by Priests and Nuns, are better ordered and more comfortable. See the number of these institutions of this kind which they support, and learn, from all this, how much can be done with so little when that little is placed in the hands of those who are honest in their intentions and willing to forget self in the cause of their poor and afflicted brethren.

ROMANTIC PROTESTANTISM.

WE have ever been accustomed, in our considerations of modern Protestantism, to associate with it, an air of empty romance—a singular unreality in all its forms and professions, which we believe, the great majority of its followers recognize with ourselves. It has always appeared to us but the outline of a flimsy fabric, or the indistinct shadowing of a reality from which it had long been separated. It has seemed to us that those who ranked themselves under its banner did so; not because they believed that they were really allying themselves with any cause whatever; but rather that they thought it right and judicious, in a worldly point of view, to belong to some association which claimed religious inspiration. As little boys that played at soldiering—we looked upon these people who, with all the gravity and earnestness imaginable, played their little game of religion. Of course we knew that among the cohorts of Protestantism there were those who were sincere in their belief, and fondly imagined that they were still members of the church which the Divine Master founded on earth; but these were but a small minority, and the rest seemed to appreciate, and rather enjoy the delusion, which was no delusion to them. All through the different sects which rank themselves with the reformers, so-called, we find a meandering channel of worldly considerations, upon which is floated the sentiment they call religious, together with a thousand and one others of most discordant nature. This inclination of Protestantism to mingle the thoughts and things of this world with those which, by Catholics, are considered sacred, and unworthy the levity which they too often receive at the hands of these model reformers, is indeed so remarkable as to attract general attention. Vanity and pride too often enter even into their very meeting-houses and drive therefrom Christian humility and meekness. The congregation, as they step within the spacious doors, to the sound of the mighty organ, while the salaried choir chants the latest operatic selections, bring with them from the hurry and rush of the counting-house, or the crush and glitter of the ball-room, an air which must be offensive in the nostrils of Him whom they pretend to worship. On

every side there is to be perceived too much of this. Even the parson in the pulpit forgets the duty of his place, and the example he is supposed to set, and does homage to the world and its vanities, while the livery of the Lord sits uncomfortable upon him. See him as he trips daintily adown the aisle—his white and gloved hands that have known no heavier work than the turning of the leaves of a volume of patent sermons; and think if this, be one whom the Lord has chosen to do His work on earth? Look, for a moment, on those locks—all combed and oiled and redolent with the perfumes of foreign lands, and consider if this be he who is willing to take up his cross and follow in the foot-steps of the Divine Master? Oh! we grant this is all very neat and handsome in this model pastor, and we would not, for the world, that his hair were unkempt, or slovenly his attire; but still we can not banish from our mind the reflection that other thoughts than those becoming one in his position prompted the adornments of his handsome person. Was there not a tinge of that same old spirit of romance in it all? Was there not a wish to appear well in the eyes of the women of the church, even though the angry eye of God might frown His displeasure? We think that we can hear those that will say we are drawing an imaginary picture, that such upstarts as these are never allowed within the clerical ranks of Protestantism—she that pays no heed to what Catholics call vocation, and believes that any man, if he so desires, may preach, and practice the laying on of hands. Just now there is before our mind's eye a picture drawn from real life, and those of our readers who will recognize the original, we feel confident will say that we have exaggerated or set down naught in malice.

The subject of our sketch we first discover a few years back in the green old Island. He is a handsome young man, educated with all the prejudices of a Presbyterian training, made the stronger by the influence of that feeling which has already, on occasions, made our country the scene of feuds renewed by those who had hated one another in the land where the orange and green could never agree. We find him the pastor of a little flock that could not have numbered more than one hundred all told, but one which sufficed to afford him a living, which might possibly have been worse. Time wears on, and an American traveler, who attends the little church, believes he sees in the young preacher some signs of talent, and becomes interested in him. A fortunate, or shall we call it unfortunate, circumstance arises about this time, and the brighter era is at once opened for the ambitious young man. One of these splits or squabbles, which are of so frequent occurrence in Protestant ranks, takes place among the cohorts of Presbyterianism in this city, and where one preacher before sufficed, two are now required. One faction packs up its psalm-books, its kneeling-cushions, and its palm-leaf fans, moves off and builds for itself another church. And now the great want is a preacher, a good one, and a cheap one is of course, desired; and the returned traveler tells them of the promising young Irishman whom he had met, and the next steamer brings him to the open arms of his expectant congregation. Be sure, the morning of his first sermon is an event among the schismatical Presbyterians. The church is, indeed, typical of Calvary, with its hosts who crowd to see the young pastor save or crucify himself. And when this straight-backed, handsome young man mounted the pulpit, and with his small white hand put back the wayward curls that were jealous of his forehead broad and fair, such a sigh went up from the congregation of lackadaisical young women and romantic old spinsters as must have made the young Irishman tremble for his safety. It was not needed that he should open his mouth, from whence, between a most perfect set of teeth, issued just the sweetest taste of a brogue—this was all superfluous to establish his popularity; it had been made already, and the throng of women who left that church talked of their handsome pastor until husbands, brothers and beaux went mad with vexation, and heartily wished him back in the green Island whence he came. Better than all, he came unincumbered, and the war at once began. It is safe to say that more caps were set at that one lone lorn man than ever afflicted any mortal preacher before. But he boldly stood the siege, and to this day is still the bachelor, as handsome, attractive and admired as ever. Every thing has been done to induce him to take unto himself a wife, but still he is incorrigible. "Your salary" cry the maidens and the antiquated spinsters "shall be raised from \$4,000 to \$6,000 just the moment you do it—there's a good man, now." But still he holds out, and the unequal contest goes on. The picture we have drawn we do not consider too high colored in any particular. Go any Sunday to the church where this Presbyterian young Irishman exhibits himself and witness the very scene which we have here written down. Is it not romantic, is it not too romantic and too highly flavored to admit of much religious sentiment? and yet there are many, many churches where similar mockeries show themselves, and there are among the congregations those

who believe that they have found the true Religion. Why do we cry out against this thing? For so long as there are silly women, handsome men and handsome livings to be had from the care of Protestant congregations, it will exist in spite of all that may be said. What a farce—what a travesty upon the true Religion is this thing which people call Protestantism!

SPIRIT OF THE CATHOLIC PRESS.

THE *Catholic Telegraph* of Cincinnati has an article on "Uneven Exercise of Authority" from which we extract as follows:

A recent act of excommunication on the part of the Evangelical Church in Prussia, sustained and declared valid by the Prussian Government, clearly exposes the injustice of the same government in its protection of the apostate priests who have joined to so-called "Old Catholic" schism. The Rev. Dr. Sydow, an Evangelical minister of Berlin, more bold in preaching the doctrines of German free-thinkers, than hundreds of other German Protestant preachers, who secretly believe them, was lately tried for teaching, from the pulpit, that Jesus Christ was but a peasant of Galilee, a mere man, the son of Joseph. He was condemned as one guilty of heresy and expelled from the pulpit and the Evangelical Church. The rationalists, whose cause he had espoused, violently condemned the official judgment of the Consistory. They were persuaded that the precedent which the government had established, in compelling the Catholic Church to recognize apostates from Catholic faith as lawful teachers of Catholic doctrine, would be applied in the same way to the Protestant Church. They very reasonably inferred that if Catholics, who had refused to accept the doctrines of the Catholic Church, could not be deprived by spiritual authority of communion with it, the jurisdiction of every other spiritual body would be curtailed in the same degree. They imagined that if the supremacy of the State was asserted against Catholics, it would be wielded with equally coercive force against Protestants. But the decision of the government differed widely from their reasonable expectation, informing them by that decision that the Empire of Germany discriminated largely, in its interference with spiritual matters, between Catholics and Protestants. While it declares excommunication pronounced against Catholic priests who rebel against the doctrinal voice of the Church, whose teaching they have sworn by their vow of Catholic ordination to hold and defend, to be null and void in its eyes, it has decreed that excommunication for the same reason in the Protestant Evangelical Church carries with it the full penalty of exclusion from membership and official position. Never was inconsistency more glaring, never were acts of government more self-contradictory, and never was the arbitrary, despotic policy of the Prussian Empire towards the Catholic Church more pointedly illustrated. Its own hand-writing in this decision is a more impressive and eloquent condemnation of its illegal protection of the so-called Old Catholics in their religious rights as Catholics, which they have ceased to be by their refusal to submit to the Church, than all the writings of its adversaries.

THE *New York Tablet* in an article entitled "The New Victory of the Irish People," says:

We have purposely refrained from noticing at any length the trials of the Bishop of Clonfert and the twenty-one priests of his diocese which commenced in the Court of Queen's Bench, in the city of Dublin, some three or four weeks since, with a great judicial flourish. Now that the result is before the world, and the utter failure of the prosecution makes glad the heart of every Irish Catholic at home and abroad, we may safely venture to speak of what is now an accomplished fact; another peaceful triumph for the Catholic people of Ireland and their beloved and venerated clergy. After making a vigorous attempt to carry on the prosecution, and trying the Bishop of Galway and two of his priests, finding it impossible to obtain a conviction of any of them, the Government has been forced to quash the proceedings and let all the others go "untried." No jury could be found on Irish soil to bring in a verdict against the Bishop or his priests for using their legitimate and well-earned influence with their people in securing the election of a popular candidate. What a humiliating lesson for the British Government and its obsequious henchman, Justice Keogh, the vile calumniator of the clergy of Ireland, the most wretched specimen of the modern "Liberal" that walks the earth to-day.

And the Government that instituted the proceedings, the Government whose whipper-in Mr. Justice Keogh was, where is it now? Echo answers where. It is already numbered with the things that were, and will soon be replaced by another, which may or may not approve as highly of that judicial personage and his eccentric acts!

It is clear that the day for packed juries is over in Ireland, thanks to the indomitable will and stout, ever-enduring resistance of the Irish people to foreign oppression, whether civil or religious. No people have ever held out as they did, under cruel and unjust laws and one-sided legislation; already the day of their deliverance is dawning, and if they are only true to their eminently religious character, refraining from all acts of violence, and presenting only the bold calm front of an unyielding will, this splendid victory so peacefully attained over Judge Keogh and the Gladstone ministry will be but the harbinger of others, still more glorious, yet to come. Ireland's heroic patience and grand and stern resistance will at length prevail over every obstacle. The case of Catholic Ireland against Protestant England will be found no exception to the rule that "patience and perseverance conquer many difficulties."

THE *Western Watchman* says in reference to "the Irish Persecution":

The contemptible prosecutions of the Bishop and Priests of Galway, the emanation of the vicious minds of Keogh, have had the only termination that became them. Those prosecutions were inaugurated under a law that professed to protect electors against "undue influence." We can well understand

"undue influence" to be personal violence, the threat of violence, the creditors frown, the landlords menace, but we can not understand how an admonition that the man who gives a dishonest vote, who votes through fear, or for lucre sake against his conscience, exposed himself to the pains of hell, can be regarded as "undue influence." It was just the thing that was needed, that the circumstances of the case required. Notwithstanding the dicta of the Judges, and the emphatic utterances of Chief Justice Whiteside, the juries were of the opinion we have propounded.

In *Fathers Loftus* and *Duggan's* cases, the juries could not be induced to accept the sort of law we have mentioned. In each of those cases the juries were eleven to one in favor of an acquittal. The juries on those cases were discharged as not agreeing, but no more will be heard of the prosecutions. In *Bishop Duggan's* case, the jury, after a few minutes consideration, returned a verdict of acquittal. The Attorney-General considered then that he had quite enough of the business, and abandoned the untried cases.

At the close of each particular case, there was an expression of the great public satisfaction felt at the result, or no result; but the absolute failure of the entire prosecution was hailed with immense acclamations. What impression the matter will make on the reckless mind of Keogh we can not say, but we venture to affirm that a Government will be very cautious before it again orders a procession on the faith of a report of his.

For these juries that could not be bullied or blarneyed by the Attorney-General or his associates, Ireland is much indebted to the jury bill of Lord O'Hagan. That just Judge knew what juries might be made by the manipulation of partisan sheriffs and sub-sheriffs so he, by his Act, provided that the jurors should be called alphabetically from the juror's book, without any selection. We now have to congratulate Ireland on this glorious defeat of a vile attempt to fling contumely on her clergy and Episcopacy. This triumph may have had considerable effect in fixing the purpose of the Irish mind so that it was followed by the defeat of the vicious University project.

"STRONG writing" is a something which we can occasionally admire, and even commend. The term now-a-days is too often incorrectly made to signify vituperative abuse, and we believe that strong writing would only be used when great occasions arise. In the *New York Freeman's Journal* we find a specimen which is so pertinent and well adapted to the subject treated that we give it entire. It is entitled, "That Old New England Home."

Nothing that M. Sardou has written in his "Uncle Sam" could be more severe on American public morals than the simple newspaper reports of the reception of "Hon." Oakes Ames, last week, at his "home" in Massachusetts. Here was a man, trained in all the virtues and pieties of the Puritans—sent to Congress as the fitting representative of a constituency clustered close around Plymouth Rock—who used his Position as Congressman to bribe other Congressmen into silence in regard to an immense swindle of the public—when caught, came before a Congressional "white-washing" Committee, and tried his best to swear them out of the scrape. But, when he saw that his victims were about to make him their scape-goat—to run him and save themselves—then this venerable son of Plymouth Rock came forward a second time, and swore to an entirely different state of affairs from that he had sworn to before—producing the documents, which he had all the time held! There he stood, in that Congress that has supervened on the short-lived liberties of the United States, a hoary-headed man, of nearly three score years and ten. There he stood, self-confessed a corrupter of public men, a briber of Congressmen, and an old man that had, deliberately, sworn, to two irreconcilable sets of statements—a euphonious expression for a self-convicted perjurer! There he stood, significantly tapping his bundle of vouchers; and daring yet others of that precious House of Representatives whom he had not yet implicated, to vote for his expulsion! "Censure? why censure and be damned! who cares for your censure—ye bought and sold slaves! But, and if ye try to expel me—that is, to say that I am not fit companions for you—I'll prove I am!"

They didn't do it! Self-convicted briber, corrupter of public men, swindler of public trusts, and perjurer; his comrades meekly censured him—and took him back to their bosoms!

All this happened in that wicked city of Washington. But "Hon." Oakes Ames, still "Honorable," went back to his "old New England home," hard by the precious "Plymouth Rock," to meet his constituents, who "are an educated people, and consider themselves a pattern of virtue and intelligence to all the down-trodden peoples of Europe, that these ougter emulate."

But it is too grave a matter for the mixing in of any jests at the crude ignorance of these Plymouth Rock populations. It reveals a frightful condition of morals, in one of the oldest and most permanent Congressional Districts of the United States.

Whence comes this? The fountain and cause is not far to find. It should be sought, and can be found, in a RELIGION WITHOUT DOCTRINES; AND SCHOOLS WITHOUT RELIGION!

These two hitch in together, perfectly. Sixty years ago, in New England, or even fifty years ago, there was scarcely such a thing as a school where a religious catechism was not taught. But it was becoming a dead letter, and, therefore, onerous. The Puritans got rid of it. Some-where about that time, revival meetings, hymn-shoutings, and the like, took the place of teaching any catechism. We hold the record, and the prediction of the infamies that must result, written by an honest Protestant more than fifty years ago, who warned them, though he belonged not to New England in any way.

"Religion" is a thing that, in modern Puritanism, has no relation, whatever, with morals. Oakes Ames is proved the rascal he is. He is accepted by his constituents as such, and these say that *perjurer, briber, corrupter of morals*, as he is self-confessed, they love him yet—perhaps because he is rich, and they are physical, as well as moral, beggars!

Look at this we beseech you, all of you who hope for any future for our country! You delude yourselves, if you think

things can go on this way, and any man retain a proximate hope of owning what he has earned, and thinks he holds!

For near about forty years the Protestant churches have been, little by little, dropping those precise doctrinal instructions that they used to give. The results are telling on the population. Our schools are as blank and bastardised as if they were run by the Chinese or Japanese, or any other blinded Pagans.

You have schools without religion! Therefore you have, in Massachusetts, down near Plymouth Rock, a community that will meet and congratulate one who, according to every principle of moral law, ought to be hooted from the society of all men among whom he is known!

This is your work, you rogue—you sneaking hypocrite, you wilful liar—"Massachusetts education!" This is the dirty lump you have given us. This is what your hell-born "education" amounts to!

THE Catholic *Vindicator* of Milwaukee has an article on "Protestant vs. Catholic morality" which we consider worthy to be laid before our readers in full:

There is a peculiar twang in the phrase "priest-ridden," that makes it especially dear to the heart of the bigot; for in that term he finds an argument such as his vulgar nature can understand. The epithet is hurled at the Irish Catholic, with particular violence, among the other opprobrious ones as containing a catalogue of his delinquencies and crimes, summed up in epigrammatic form. The worst form of tyranny is pictured to the uneducated mind of the bigot, in that word. True, he knows nothing of Ireland, except her position on the map; of her history, except that casually gleaned from the floating and uncertain literature of the day; of her people, except as he meets them, in their misfortune and exile; of her religion, except what he learns from those whose mission is to misrepresent it, and of her priesthood, except as he sees them caricatured in the shameless journals that calumniate for glory and a consideration. Yet he considers the Irish Catholics a "priest-ridden set," and, on that assumption, he grounds his un-Christian hatred, and his puppyish contempt. It never occurred to his atrophied soul, that the reverence they show to their clergy, is but a tribute paid to genuine worth, the reward of unswerving faithfulness, true friendship and sincere devotion. Who visited him when pestilence stood at the door, and selfish friends deserted him? Who espoused his cause, when alien tyrant sought to wrest from him the few and paltry rights still left him by his alien government? Whose counsel was it, that quieted his justly aroused passions, when his wife and little ones were thrown upon the street, to die, and prevented him from imbruing his hand in the blood of his persecutor? Who counseled him in his affliction, and rejoiced with him in his prosperity? Who was his counselor, his monitor and his friend, faithful among the faithless, true as the sun, and firm as the rugged mountains of his native land? The Priest! faithful, unselfish *Soggarth aroon!*

The bigot mistakes gratitude and confidence, for unmanly supineness. His narrow intellect can not grasp the glorious relations of the priest and his spiritual child. The tender chords of affection, charity, patriotism and gratitude, that bind them, are invisible to his prejudiced eye. Through the long, dark night of Ireland's misery, the Priest has wielded an almost unlimited influence over the people, and where—let the bigot answer—is the instance in which that influence was not used to the advantage of those who confided in his judgment.

In most glowing tribute paid to the Irish clergy (on account of the source from which it came) was the acknowledgment, by Froude, of the extraordinary virtue of the Irish people, and the admission that it was due to the influence of the clergy. Nor was Froude's admission made through courtesy. It was only the stern necessity of insurmountable facts that compelled him to make an admission so destructive to his aims.

As Froude was proved to be not the very best authority, while in this country, we will take the liberty to substantiate his assertions, as to the morality of the Irish Catholics. In an extract from a Scotch Protestant journal—*The Scotsman*, we learn that the proportion of illegitimate births, to the total number of births in Ireland, is three and eighth-tenths per cent.; in England, it is six and four-tenths, and in Protestant Scotland, nine and nine-tenths. England is twice worse than Ireland, and Scotland is as bad as England and Ireland both, or thrice worse than Ireland. The same journal states a still more significant fact—"from which," it tersely observed "no consolation can be derived." It says: "The proportion of illegitimacy is very unequally distributed over Ireland, and the inequality rather humbling to us as Protestants and still more as Presbyterians and Scotchmen. Taking Ireland according to the registration divisions, the proportion of illegitimate births varies from six and two-tenths to one and three-tenths. The division showing this lowest figure is the Western, being substantially the Province of Connaught, whereabout nineteen-twentieths of the population are Celtic and Roman Catholic. The division showing the highest proportion of illegitimacy is the North-Eastern, which comprises, or almost consists, of the Province of Ulster, where the population is almost equally divided between Protestant and Roman Catholics, and where the great majority of Protestants are of Scotch blood and of the Presbyterian Church. The sum of the whole matter is the semi-Presbyterian and semi-Scotch Ulster is fully three times more immoral than wholly Popish and wholly Irish Connaught—which corresponds, with wonderfully accuracy, to the more general fact that Scotland, as a whole, is three times more immoral than Ireland as a whole."

Could we have reliable statistics upon the same subject in America, they might afford useful information. Such statistics are impossible to make out. The extent to which "Protestant America" sins in this direction, will never be known, because American Protestants are not "priest-ridden," and as a result of their freedom from clerical surveillance, have devised means to prevent the registration of illegitimate births—aye, and legitimate ones, also, on any other book, than that record of man's most heinous crimes,

"O'er which the weeping angel stands."

Judging from the past and the present we venture to suggest to the bigot, that the future of America would be improved, should the Priest superintend their morals more, and Satan less.

THE Albany *Reflector*, has the following remarks relative to the condition of "Catholic Children in England":

In the House of Lords, a few days ago, Lord Buckhurst drew the attention of the Upper House to a question which has attracted considerable notice in England. The subject which formed the theme of Lord Buckhurst's remarks was the treatment of Catholic children in English workhouses, in religious matters. This, though an English question, geographically speaking, is in reality an Irish one, for we need scarcely say that the vast majority of poor Catholic children in England are of Irish birth or Irish parentage. Lord Buckhurst pointed out a number of Acts of Parliament from which it was plain that the intention of the Legislature was that children in workhouses, not of the Established Church, should be educated in the faith of their parents. In order to enable this to be done in the case of Catholic children, the munificent charity of Catholic England has founded schools in which all workhouse children born of Catholic parents are received and educated in the Catholic faith. What Lord Buckhurst drew attention to was the practice among certain boards of guardians of the direct violation of the Act of Parliament in refusing to give up Catholic children to be educated in the schools provided for them, and of detaining these children in schools where they were educated in the faith of the Established Church. The Earl of Morley, on the part of the Government, promised that attention should be given to the matter, and we earnestly trust that the promise thus given will be adhered to. At the same time it is the duty of the Irish members to take a prominent part in protecting from a grievous wrong poor little children of their own race and blood. There is no question either of politics or religion involved in this matter. All must confess that the acts of the Legislature should be obeyed, and these are violated by detaining Catholic children in workhouse schools. All must acknowledge that it is contrary to justice and sound morality to educate children against their will in a faith which is not the faith of their fathers. All must acknowledge that it is far better that children should be educated in religious schools, under religious influences and religious sanctions, rather than under all the deteriorating, dangerous, and mischievous influences of a workhouse. We can scarcely imagine how it is that there are among the great English people, men whose vision are so distorted by bigotry that they consider it fair and right to thus cruelly wrong the children of the poor in order to force them into a creed to which, under the circumstances, they can not prove a credit. It needs little knowledge of the philosophy of religion to show that a child who has belonged in early years to one faith, and into whose unwilling mind the dogmas of another are then rudely drilled, will probably end by belonging to neither. The Irish race is, above all others, influenced for good by religious teaching. The irreligious Irishman is a curse—the religious Irishman an honor to his race in any country. It is, then, all important, even in the more temporal and social aspect, that these poor Catholic children in the English workhouses should be educated in their early youth in the tenets of religion and the doctrines of morality, and for these reasons we again recommend the matter to the best attention of Irish representatives.

THE North-western *Chronicle* published at St. Paul's, Minn., has an article on "Reform or Ruin," which on the present state of political corruption, is especially appropriate and well timed: "Liberty does not exist alone in the forms of Government—guarded even by written constitutions, it may be lost. No people can be free who are slaves of vice. There can be no real liberty in corruption. To be free, the national life must be pure. Without the spirit, the forms of liberty are vain.

Our country is on the verge of great danger, if not of ruin. The earth's history scarcely affords a parallel to our national deterioration in the last decade. The developments of the last two years are astounding. The decadence of the ancient republics was by no means so rapid nor scarcely worse. In the nation and in the State, from centre to circumference, the most terrible revelations of bribery and corruption have been made. From the second officer in the country down to the lowest official, there appears to be almost a continuous stream of fatal infection.

Where shall the end be? It must end or national ruin must be our fate. The remedies can not be applied too soon. There is need of thorough reformation. It must begin with the people. The people themselves are corrupt. Their officers are but representatives. The people must be reformed. The spirit of infidelity must be extinguished. One great source of wide-spread vice, is the absence of a realizing sense of individual accountability to God. The asceticism of the Puritan has vibrated into the recklessness of the infidel. Multiplied religious creeds and reported departures from the true faith have created an uncertainty in the Protestant world which verges to total unbelief, and consequent assumed irresponsibility. Herein lies the great danger to this country and here the work of reformation must begin.

Begun here, it will move forward into the outward expression of national life. Politics must be reformed and purified. The use of money to control votes must cease, or else it will take but a few years more to complete the national ruin already begun. We are already disgraced and humiliated in the eyes of the world. We, the great Republic of the Earth—we the boasted examples to all people—this Christian land of freemen—on trial for bribery in high offices—oh, that it should come to this, and not a century a Government.

We repeat: It is now Reform or Ruin. It matters not under what name reform in government is accomplished. The people must rise in their might and save their government and themselves from utter ruin.

GENERAL EUROPEAN NOTES.

ROME.—Among the many messages of veneration, sympathy and love, lately presented to the Holy Father, none could have been more gratifying to the wounded feelings of the persecuted Vicar of Christ, than the address of the Catholics of the United States, presented by a deputation from the great Western Republic. His Holiness was evidently much moved by this manifestation of Republican sympathy with himself, and Republican devotion to the Holy See. But the terrible fact for Christian contemplation still remains—the Pope is a prisoner in the Vatican. In the City of the Popes and the capital of Christendom, the Pope is compelled to seclude himself from his faithful subjects and loving people, in order to avoid the insults, if not the missiles, of a legion of infidels, anarchists and assassins who have flocked into Rome in the train of the Robber-King. How long, in the inscrutable judgment and unsearchable ways of God, is this abomination to last?—*London Register*.

ITALY.—We shall not be at all surprised to hear of an abdication or a revolution in "United Italy" one of these days. The Revolutionists are sick of Tromba, and it would seem that Umberto has as much filial affection for Victor Emmanuel as Victor Emmanuel had for Charles Albert, which was shown in his placing the Cross of Savoy upon the breast of Gallenga, who, *teste* Mazzini, went to Turin, supplied with Mazzini's money and armed with Mazzini's dagger, to assassinate that brave but unfortunate monarch before his abdication. In the meantime the Holy Father is subjected to the utmost humiliation, the Church is subjected to oppression, the Religious Orders are subjected to insult and spoliation, and the utmost license is given to blasphemers and propagators of vice and infidelity. The utmost severity is practiced against the Catholic Press, but when the Cardinal Vicar complains to the Usurper's Ministers, as the rulers *de facto* of Rome, that an infamous journalist is allowed to declare that Garibaldi is more a Redeemer than Jesus Christ, the inaction of the Government is excused by reference to the article in the Constitution which provides for the freedom of the press. In fact, the only crime now recognized by the Piedmontese Usurpation is devotion to the Church and fidelity to the Pope. Blasphemers may write, speak, print and publish what they please, and naturally enough, for they are the partisans of the Usurper. The Duke of Aosta (late King of Spain) left Lisbon in one of his father's men-of-war some days ago, and will take up his abode at Turin.—*Ibid*.

RUSSIA.—The report last week that an insurrection on a large scale had broken out in Podolia, the Ukraine and other parts of the Czar's vast dominion, is not confirmed by later intelligence. It was probably a Stock Exchange *canard*. Whether true or false, the exertions of the Russian Government to expedite the campaign in Khiva have not been relaxed. The sinews of war in every form are being hourly sent forward, and the arrangements are in so advanced a state that the campaign will begin much earlier than had been anticipated—perhaps we should rather say earlier than the outer world had been led to expect. We can not say what amount of truth, if any, there is in the late telegrams announcing the appointment of a joint Commission by England and Russia to determine the boundaries of the neutral ground which is to prevent the possibility of a hostile collision between the two powers in Central Asia. If true, we attach very little importance to it. Russia has no notion, and never had a notion, of fighting England in India. So mad an idea might have entered the head of the Emperor Paul, but the present Czar and his Ministers and Councillors are too wise in their generation to think seriously of so frantic an escapade. The Russian policy and game are widely different. The Russians mean no good to us in Central Asia, but they won't exhaust their resources by fighting us there. From Khiva they will diffuse discontent and sedition in India, to be able, when the proper time arrives, to give our troops abundant occupation there, while the descendant and heir of Catherine is executing her will on the shores of the Black Sea and Bosphorus. And, unfortunately, the line of policy we are following in Hindostan leads only too directly to future commotion in the country.—*Ibid*.

SWITZERLAND.—Of the determination of the Swiss Federal Government to suppress, if it can, the Catholic religion, or coerce the Church into absolute submission to its behests, there could be no doubt. To effect its diabolical purpose it uses two weapons—direct persecution and violence, and the encouragement of schism. The former plan has been tried in Geneva, the latter in Soleure; in both it will signally fail. Of the clergy in the Cantons not half-a-dozen have broken their ordination vows and betrayed their Redeemer; and Dollingerism remains with few followers among the lay Catholics in Helvetia. Addresses of sympathy, signed by hundreds of thousands of Swiss Catholics, are pouring in upon Mgr. Mermillod, and throughout the Cantons the priests declare their resolution, come what may, to stand by their prelates, and by the Holy See.—*Ibid*.

SWITZERLAND.—Even the *Kolnische Zeitung*, a strong partizan of the Prussian Government, says that the telegraphs from Switzerland must not be trusted, for the agents are entirely in the "Old-Catholic" interest, and, if they are to be believed, it would be thought that there was a strong anti-Infallibilist party in Switzerland, whereas, the real truth is that, "the whole population stand by the clergy, who are Infallibilists to a man." It further states that the only petitions in favor of the "Old-Catholics," have been got up in the midst of Protestant populations, and have been signed by Protestants, of which fact it adduces proofs. Something of this kind is now going on at Geneva. An "Old-Catholic" meeting, represented in the telegrams as numerous attended and a great success, has been held in one of the halls of the "Electoral building," for the purpose of promoting the ex-père Hyacinthe's candidature as Curé of Geneva. An eye-witness, however, states that in spite of this vigorous whip, and all the letters of invitation issued, only about 150 persons were present, many of whom were there out of simple curiosity. The "Catholic" leaders of the movement, are the deputy for Chêne, who was the first to introduce "civil burial," in the case of his own father, and who will not have his own child baptized; another local celebrity, who also refuses to allow his children to be baptized; another who has often openly declared that he is not a Christian; and two or three State schoolmasters. If we add all the free thinkers and socialists who choose to come and vote, we shall have pretty nearly exhausted the list of M. Loyson's probable constituents. The *Journal des débats* publishes a letter from the refractory Carmelite, in which he confirms the report that he is going to Geneva, "at the request of 300 Catholics," but "to preach," not "to exercise any pastoral functions." We can scarcely, however, be accused of being over-suspicious, when we express our belief that the scheme of the candidature and the invitation to preach are not wholly unconnected with each other.—*London Tablet*.

NOTES FROM ROME.

ROBBING THE CONVENTS.—The spoliation of convents still goes on under the name of expropriation. I visited the Monastery, called Regina Coeli, yesterday. There are three communities living in it. The Nuns of St. Teresa, on the Quirinal, on their own house being forcibly taken possession of, (with crow-bars, etc.) were informed they would no further be disturbed. They spent what little money they had in putting canvass partitions up in the corridor ceded to them, so as to convert it, after some rude fashion, into separate sleeping compartments—I can not call them cells. They are now turned out, but no compensation is so much as thought of for money expended, not only of necessity, but on the faith of solemn promises. *Nominally* when a house or property is expropriated, a pension, or "assegno" as it is called, is proposed by the government and, perforce, accepted by the victims.

These Teresian Nuns, who never eat meat, had their garden attached to their own house, but since have been obliged to buy all their vegetables—and they are in debt—for even Nuns must eat, if only potatoes or brocoli, to support life. The "assegno," their only means of living, for the first half-year of 1871, was paid to them in October, 1872. For the whole of the year 1872, and the arrears from July to December, 1871, they have not had a penny as yet. What they received in October, (i. e., the assegno from January to July for 1871,) was immediately paid away, and sheer compassion induces their trades-people to continue to supply, for a time, their meagre wants.

The convent of St. Giacomo is in an equally bad condition. The Government, or Government officials, do not pay the sums covenanted until they please, and the Nuns have no redress. The last named Nuns, St. Giacomo alla Lungora, had to beg, and entreat with tears, for a half-barrow-full of charcoal to make their coffee with on one of these cold winter-mornings, and the small trader who supplied it said "if they were suppressed before they got their 'assegno,' who was to pay him?" Yet on paper, and to deceive the outside world, and above all, foreign countries, a decent-looking annuity (though generally a twentieth part of the real value) is said to be "assigned" and, moreover, paid to them. With regard to the fine convent and large garden of the Capuchins, one of the finest situations in Rome, its real value is a million francs, or £40,000. The Government has expropriated it at the value of 40,000 francs, or about £1,600. Do not suppose, however, that they will get this money. By no means. They will get 40,000 lire in Italian funds at seventy-five—all in paper. By this they will obtain interest to the amount of 2,000—always paper. If the 40,000 were paid down, which is not even contemplated, it would be only 29,000 in silver. Moreover, the annual "assegno" of the two thousand francs or lire in paper will not be paid 'till the whole is "liquidated," the Government, in the mean

time, taking possession at once, and then, if in the mean time, as is most likely, the religious orders are suppressed, there will be an end of the whole matter. Prince Pallavicini, as President of the Congregation of Charity, has published two notices in which it is announced that the localities, lately occupied by the Female Orphan Asylum at the SS. Quattro Coronati, and the Conservatorio Pio, on the Janiculum, are to be let. The first-named place was occupied by female orphans under the Nuns who have been also turned out of the greater part of their house and are allowed to remain in a little corner of it. Is this an expropriation "for public utility?" The other is a foundation of the present Pope for young girls to be instructed in house and other domestic work. Both are expropriated on pretense of public utility, and both subsequently let to any one who will take them at pretty good rents. The Rev. Father Superior of the Carmelites of St. Mario della Vittoria was, on Tuesday of last week, seized with apoplexy, induced by mental agitation consequent on the decree of expropriation, and died on the Friday. The whole convent is expropriated, garden included. They have left them their *farmacia* or chemical apparatus, and three miserable narrow rooms as sufficient for the service of the Church. As for the poor Clares at St. Laurence in Panisoerna, their story is very like that of the Teresians. In February, 1872, the larger part of their convent was taken from them, and they have spent what ready money they had in making the remainder a little more adapted to their wants. Now all is taken, old and new, with no compensation for the expenditure which would not have been undertaken but for the express understanding that they were not to be further molested. The large convent of St. Antonio, on the Esquiline, near St. Maria Maggiore, from which the Nuns were expelled fourteen months since, has remained as it is, still entirely unoccupied.—*Cor. London Tablet*.

AMERICAN NUNS IN ROME.—I have just learned that three American ladies were received on the 19th inst. at the Convent of the Presentation. In conventual phraseology receiving means taking the white veil. During their life in the world these ladies were Miss Clara Devine, a native of Savannah, Ga., and Miss Alice Furlong and Miss Mary Fenelon, both of New Orleans. For nearly two years these young women were associated at the schools of the French Sisters of the Sacred Heart, on the Pincian Hill. In these famous schools ladies representing almost every civilized nation congregate, and our own Republic has now several of her worthy daughters imbibing culture and grace from these fountains of learning and virtue.

Two of the newly received Sisters, the Misses Devine and Fenelon, were wrapt in the enjoyment of a continental tour when they paid a casual visit to the Convent of the Sacred Heart. It was merely one of the lions which absorbed their interest, while in the City of the Seven Hills. The visit made, the light-hearted American girls returned to their hotel to prepare for the opera at the Argentino, and plan the programme of the morrow. During their visit to the French Sisters, Misses Devine and Fenelon promised to call some other day, and at an earlier hour, in order to see the school in working order, and be introduced to several of their country-women who were being educated there. It was this second visit which probably shaped the destiny of the young and buoyant tourists. They were captivated by the excellent discipline of the institution, by the manners of the pupils, and the benevolence of the nuns in charge. The American girls thenceforth called often at the Convent of the Sacred Heart. Miss Devine was accompanied by her father, and Miss Fenelon by her brother, during their European travel; and these gentlemen, while preparing to leave Rome, were urgently pressed by the daughter and sister to consent to their becoming pupils of the French Sisters for at least six months. Mr. Devine calmly succumbed to his daughter's entreaties; but Mr. Fenelon, who is of the Presbyterian Church, as strongly protested against his sister's wish. Mr. Fenelon's father and brothers are Presbyterians, his mother and sisters Roman Catholics. Through Mr. Devine's persuasion Miss Fenelon's brother somewhat reluctantly consented to negotiate with the French nuns for his sister's six months' tuition and board at their convent. These six months were extended to a year, when about the anniversary of their entrance into the schools of the French nuns, a scene was presented in the Convent of the Presentation which proved that three young American ladies had closed their accounts with the world—that Clara Devine, Alice Furlong, and Mary Fenelon had devoted their young lives to the cold, solemn cloister.

In describing the reception of the postulants a Roman paper says: "The echoes of Sacred music might still be supposed to linger around the precincts of the little conventual sanctuary, for on the foregoing Sunday sweet voices were chanting the appropriate hymns on the occasion of the profession of five other foreign ladies, who on that auspicious day, sacred to the name of Jesus, took the heroic vows of perpetual poverty, chastity and obe-

dience, pronounced by Him to be the 'better part.' The nun professed irrevocably dedicated herself to God in the religious life. The nun received but enters on a probationary term of two years, at the expiration of which she either assumes the black veil, should she feel assured of her vocation, or withdraws again into the world to serve God in that state which best may please Him. The convent bell had just tolled the "Angelus," which bade the small congregation prostrate themselves in prayer to utter the responses of the blessed virgin to the angelic salutation, and to beseech of her motherly love to guard and pray for them 'now and at the hour of their death,' when a procession formed by little girls, bearing at its head a rich and massive crucifix, began to wend its way from the reception-room to the chapel. The brilliant hues of the little ones' dresses of blue and white, over which flowed a long white veil crowned by wreaths of flowers, contrasted not unpleasantly with the grave and sombre garbs of the Sisters preceding the postulants, whose rich apparel far outshone even the fashion, gayety, and magnificence of ball-room wardrobes. They passed to the foot of the altar and knelt while the appropriate prayers were said by the Bishop, Monsignor Filippi. Throughout the imposing ceremony the choir, led by our illustrious Cappaloni, sang appropriate pieces. After the necessary rites had been performed, the postulants withdrew from the chapel, the choir chanting "*In Exitu Israel de Egypt*" during their absence. In a few minutes they returned divested of the gay dresses in which they first appeared, being now robed in black gowns of coarse serge, and wearing white linen veils. The Reverend Mother, and one of the Sisters, bore the cinctures, beads, and crosses with which the Bishop was to invest them, and for which they joyfully sacrificed the bracelets, chains and ornaments of precious metal which had graced their persons on the first entrance. To the usual question put to each by the Bishop, 'What seek you, my daughter?' both answered that they desired to enter the life of the cloister. The Bishop then turning to the Reverend Mother, asked her whether she had made the usual inquiries, and whether she was satisfied with the postulants, and she responding in the affirmative, he proceeded to invest both with the insignia of their religious reception. And covering their heads with the white veils, he prayed that that might be an outward emblem of the inward purity of the lives that they had chosen. The choir then began a joyful anthem!"

Many American ladies and gentlemen were present at these ceremonies, and among them a few personal acquaintances of the newly received Sisters.

VARIOUS NOTES.

"THE REVOLUTION."—The following remarkable paragraph is taken from the *Revue des Deux Mondes*: The Revolution has not kept one of its promises, and will never keep them. It announces impossibilities, and has smitten the world with a delirious fever, a contagious one which afflicts its victim with a longing for the unrealizable, and, at the same time, a secret conviction that this longing can never be gratified. This revolution is like a gigantic lamp, against whose flame thousands of men, moth-like, beat their wings and perish.

How true this is. The socialistic revolutionists of Europe and South America are constantly exciting men to revolt, promising them Utopias, and forever showing them that these promises are as utterly false and dangerous as the flicker of a lamp's light, which is so easily puffed out and leaves them in utter darkness. The destruction of all revealed religion must also annihilate all belief in an absolute standard of morality; and once a man is convinced that he is responsible for his actions to no one—to no God—his only occupation is to gratify his passions and hide his crimes from the detection of the police. By-and-by human laws are overthrown. The magistrate who condemns is called the criminal, and the criminal a victim. Murder is an hallucination, and property a theft—as Prudhomme said, "*la propriété c'est le vol*." In the last century, in '93, this awful harpy, the socialistic revolution was triumphant. What a lesson she taught? yet how little has the world profited by it. Enthroned in the guise of a prostitute on God's altar, she deluged France and Europe with blood, and scorched it with fire. Never since the establishment of Christianity has there been seen a like era of terror. Never a longer, more terrible, or a darker night. Civil war and war of extermination went breathing death over the surface of the earth. Every bad passion was loosened, every moral idea overthrown. Man deprived of the light of faith groped about in the darkness, until maddened by his vain search for the impossible, he became like a wild beast. Then followed the sacking of churches, the ruining of abbeys, and the wholesale massacres of men, women and children. Fortunes were lost, great names perished. The rich were made beggars, and the beggars were starved. Utter confusion reigned every-where, until at last Napoleon I. invoked to his aid religion, and she

alone, calmed the troubled waters. Since '93, the fearful fury has been partly chained down, but not killed. Four times has she burst her fetters in France, and gone up and down the land sowing discord and anarchy. Of late, under the semblance of a "liberal and constitutional government," she has fixed her seat in Italy. Her mask is well fixed upon her face; her tongue is glib; her attire seemingly modest—like that of the Black Crook damsels who are "simply attired in skirt and vest, which just withhold the secrets they suggest." Little by little, however, this shrewd fiend has dropped off her disguise, and who knows that ere long, before, perhaps, another year is past, she will stand completely undisguised, the whole of her horrible and death-giving Medusa countenance visible; a fire brand in one hand, and holding by the other, ready to loose them, her dogs, on whose collars are written the words—irreligion, immodesty, theft, violence, injustice, anarchy. And when she has laid in ashes the glorious monuments of the past, shed the blood of the innocent, and devastated the land, whom will the very people who now adore this monster, call to their aid but religion. Then once more will humanity learn the lesson, so often taught, that socialism is disorder, anarchy and death—and religion, peace, justice and life. But will humanity remember the lesson long? time alone will show.—*Catholic Review*.

SISTERS OF MERCY.—In an exceedingly brilliant piece of descriptive piece of writing in the *London Daily Telegraph*—which we take to be from the pen of Mr. George Augustus Sala—relating the manner of the obsequies of the late Emperor Napoleon, the following occurs: After dwelling upon the appearance of the chapel, and the numerous grand personages, male and female, who were present at the Mortuary Mass, the writer proceeds to say: "But the shadow of death envelops in gloomiest adumbration this bevy of *grades dames de par le monde*, whose names awaken so many reminiscences of fascination, of brilliance and splendor. Motionless as statues, and but for an occasional sob, wholly silent, they sit conning their missals or counting beads. Only once during the weary hour or more of their waiting is there some stir among them. This is on the arrival of two Sisters of Mercy, in their snowy wimples and heavy black robes and veils. These are the two Sisters, who, since the Emperor's death, have been praying beside the pallet on which his corpse was laid. These are two recruits sent from the mother House in the Rue du Bac, Paris, from that noblest army of martyrs in the cause of humanity, of which the foundation is due to the fervent, yet practical, piety and charity of St. Vincent de Paul. Where are these blessed women not to be found? By what death-bed, in what hospital, goal or convict hulk, what fever-stricken village, what plague-smitten hovel, what red battle-field, have they not sat and watched, and fought the good fight, binding up wounds, cooling parched lips, closing weary eyes? Now they are kneeling by the couch of a dead Emperor; now they are hiding in a town in China, steadily striving to wean Chinese mothers from the commission of infanticide; now they are in the midst of rapine and carnage, working—all feeble women as they are—like giants, to mitigate the horrors of war. No wonder that, as these two admirable women pass to their seats—and seats of honor have been apportioned to them—hands are stretched out to meet theirs with kindly pressure, and more than one murmur is heard of *les bonnes sœurs*?"

THE IRISH POLITICAL PRISONERS.—After all the talk of amnesty and "concessions to Ireland," the English Government still holds in prison a number of men who were tried and sentenced for political offences. The cruelty of this cold-blooded course is something even worse than usual for England, and is only exceeded by its unreasonableness. She has pardoned and liberated the men who were the head and front of the Fenian movement, but she still holds and punishes the very humblest of their followers. With the exception of four, who were tried for complicity in the blowing up of Clerkenwell Prison in London, all the prisoners are soldiers. The following list of names has been furnished by Mr. Gladstone's secretary; and we are enabled to give the terms of imprisonment to which each of the soldiers has been sentenced, the sentence generally dating from 1866. The first four men were connected with the Clerkenwell affair:

E. Condon (or Shore); P. Melody (or Melvin); Michael Davitt; James Wilson; Chas. H. M'Carthy, life; J. Darragh, life; Thos. Chambers, life; Robert Cranston, life; Michael Harrington, life; James Kelly, life; Martin Hogan, life; James Wilson, life; Patrick Keating, life; James Hassett, life; J. O'Brien, life; Dennis J. McCoy, 15 years; Thos. Delaney, 15 years; John Shine, ten years; J. Foley, ten years; P. Killeen, seven years; J. Kavanagh, seven years.

Of these military prisoners, Sergt. Major McCarthy and Thomas Chambers are confined in Chatham Prison, the severest and most dreaded of all England's convict stations. It is only a week ago since we saw an announcement in the *London Telegraph* that an investigation had to be ordered for this prison to find the causes

which led so many of its convicts to wilfully mutilate themselves. The cause is easily found—unceasing, unfruitful, dreadful toil, and separation from every thing pure, hopeful, and human. When men are subjected to such treatment, they *must* fail in time. The rest of the soldiers are working on the road-parties of the penal colony of Western Australia, where they are better treated, but have little better hope. We trust the names of these poor soldiers will not be forgotten, and that when the happy time comes for them to see their prison doors open, they will not come into a world that has never heard of them and knows them not.—*Boston Pilot*.

ANTI-CATHOLIC SCHOOL BOOKS.

THE "Religious Difficulty" is continually cropping up in England. At the meeting of the Birmingham School Board, held on February 12th, the Rev. F. S. Dale (Independent) presented the report of the Committee of Inquiry, in which it was stated that the first Board School would be opened on the 17th February. The committee had found it necessary to recommend books for use in the school, and after examining the compilations of various publishers, it had been decided to recommend the books of Messrs. Nelson, of Edinburgh. The Rev. Canon O'Sullivan (Catholic) said he had not read the books, but since he had come into the room, he had had a passage in one of them pointed out to him. It was headed "Our English Bible," and was as follows: "One Sunday in February, 1526, the great Wolsey sat in Old St. Paul's, under a canopy of cloth of gold. His robe was purple. Scarlet gloves blazed on his hands, and golden shoes glittered on his feet. A magnificent array of satin and damask-gowned priests encircled his throne, and the grey head of old Bishop Fisher, soon to roll bloody on a scaffold, appeared in the pulpit. Below that pulpit, stood rows of baskets piled high with books, the plunder of London and the University towns. These were Tyndall's testaments, ferreted out by the emissaries of the Cardinal, who had swept every cranny in search of the hated thing."

"That's a lie," said Canon O'Sullivan, plainly; "to say that the Catholic Church calls the Bible a hateful thing, is a libel." He could only make a protest against the statement, and, of course, he could not vote for the book. For any one to say that the Catholic Church hated the Bible, was nonsense. Cardinal Wolsey no more hated the Bible than the speaker did, and he loved it, because he believed it to be God's word. He did not know where they would find a set of school books in England in which he could not discover some defect, but he wished to diminish as much as possible the misstatements which were generally made about Catholic principles. Mr. Chamberlain, a Unitarian, agreed with Canon O'Sullivan that the statement referred to was a lie, but he did not believe that a child reading it would have any idea of the faith of the author, though, toward the close of the meeting, this gentleman, who did not object, in the least, to anti-Catholic falsehood, strongly protested against a passage in one of the books, which gave out the doctrine of the Trinity as an undisputed fact. The resolution for the adoption of Nelson's school books was passed, all the Secularists and Canon O'Sullivan voting against it. The result will be, that the poor, little boys and girls of Birmingham will have deliberate falsehoods placed before them as solemn truths.—*Catholic Review*.

FATHER BURKE AS A JOKER.

APROPOS to the departure of Father Tom Burke to Europe, we may rehearse the following anecdote, which shows that the distinguished Dominican inherits the true Irish love for a joke, and as it comes to us through the prior of his order in England it is an o'er true tale: When the American Bishops went over to the Roman Council some years ago, Father Burke met one of them at Queenstown on his way to Dublin. They traveled together comfortably seated in a first class car, and Father Burke finding that the American was very anxious to know something of the country, kindly pointed out to him through the window all the lions of Ireland, some near at hand, others barely in sight, but still all there. There was the Giant's Causeway, the Rock of Cashel, the Lakes of Killarney, Muckross Head, Blarney Castle, and shrines of no end of saints—everything, in short, which the stranger had ever heard of, or Father Burke could remember. In time they arrived at Dublin, and separated with assurances of mutual esteem, the American Bishop thanking his companion heartily for his politeness. The Bishop of—dined with Cardinal Cullen that evening. In the course of conversation the Cardinal asked him if he would have time to visit the Lakes of Killarney. "Oh, I've seen them," was the reply. "The Giant's Causeway?" suggested the Cardinal. "Oh, I have seen that, and that, and that," said his lordship. "Then how long have you been in Ireland?" asked the Cardinal. "I arrived at Queenstown at 3 this afternoon," said the Bishop. "Snakes!" says his eminence; "wherever have you been?" "I traveled with a most intelligent young Irish priest, who showed

me great attention and described everything of interest en route," said the Bishop. "I'll bet you a dollar," says Cullen, "that I know who your priest was. There's only one man in Ireland capable of playing such a trick. It's Father Burke, and he'll be here to-night." And after a little while in walked Burke as cool as pumpkins, and there was an expose and a hearty laugh. The reverend father is evidently *bon railleur*. Long may he live as such!—*New York World*.

CALICO AS A RELIGIOUS ELEMENT.

ICAN'T go to church because I have nothing fit to wear." How often is this remark made, and how often is it true? In the city one may slip into back pews or sit unnoticed in the gallery, if their attire be poor, but in villages and in the country, where everybody knows everybody, dress becomes a matter of prime importance. For many a woman the entire service is spoiled because she is conscious that her bonnet is old-fashioned, or her frock is out of vogue, or her cloak worn, and while she remembers what an element is dress in the summing up of character among her sex, she forgets that all souls are alike naked before God. For such a one doubtless "closet" worship is far more profitable than sanctuary devotion; and yet it should be so in our churches that the humblest and highest could feel equal freedom in worshiping with the great congregation.

Sometimes the sermon grows dull or we grow tired of following the clue; we study the dress of the congregation and are sad at evidences of pitiful contrivance to keep up a "genteel appearance" on the part of many whom we know to be poor. A flimsy fabric showily trimmed. The remains of one good dress eked out with ruffles or folds from another; a hat "done over" in the latest fashion; these and multiplied evidences of ingenuity and industry at every point in getting up a church toilet, have led us to believe that plainness of dress on the part of the rich would be genuine Christian charity to the poor.

There are those in every church who, by reason of their wealth or position, exercise a commanding influence upon all that come in immediate or indirect contact with them. Plainness of apparel at church and simplicity of manner in such individuals, will prove an efficient aid to an earnest, zealous minister who cares for souls. We have read of a certain metropolitan church, the female members of which held a meeting and resolved only to wear calico at the Sunday services. Perhaps no movement would be more effective than this in bringing to the sanctuary vast numbers of careworn faces and bent forms now rarely seen within the sacred portals. Almost every woman can afford a new calico dress, and if this were deemed good enough to wear at meeting how many pinched lives would be gladdened, how many hearts repressed by "chill penury" would be rejoiced, how many empty seats in our churches would be filled. We commend to our readers who can afford silks and satins, reflections upon the subject of calico as a religious element.—*N. Y. Tribune*.

WHAT IS TO BECOME OF OUR DAUGHTERS?

THIS is a grave question, and all the more so when we consider the tendencies of the age and the manner in which the fashionable, or would be fashionable, girls are educated. Now-a-days young girls are intoxicated with a fondness of dress, and, lest some be so fortunate as to escape the influences of the insinuating poison, foolish, silly mothers encourage them in it. This is the first and greatest trouble that threatens our daughters, and to this sin may be traced all the ills that blast the female character and bring ruin and destruction upon our homes. An inordinate love for dress is in a woman what intemperance is in a man—with the exception that it is more insinuating and more destructive. This extreme love of dress which we so heartily condemn has, on more than one occasion, been severely censured by the Church, and wisely so too. Let us see how it effects the school girl. In former times the Parochial School was good enough for Catholic girls, for there was a time when girls going to school were not ashamed to be considered as school-girls; but now we must have the Select School, and our young ladies (!) don't condescend to associate with the poor, ill-dressed Parochial school-girl. Is this Catholic?

In former times, school-girls who attended our academies were required to wear a neat and genteel uniform—one was not allowed to dress better than the other—girls were taught, besides what their books contained, how to sew, how to make their own underwear and plain dresses—how, in a word, to be the women that God intended them to be, the helpmates of men, the sharers of his joys and sorrows in whatever position in life their lot was cast. Now-a-days, alas! how different! The school-girl has become a thing of the past. She has given way to the young lady, who exercises all her ingenuity, (and all father's means too) to out-do her companion in the quality, style and number of her dresses. Even this, bad as it is, might be borne with if these

young ladies were only willing to learn to make their own dresses. But is it not genteel to know how to sew, and as to making dresses—why, what are poor dress-makers for? What has "pa" accumulated means for? No, the school-girl has had her day, and so has the woman. Now we have the spoiled young lady, and the useless, frivolous, trifling lady, who, if she condescend to become a wife, is so only in name. She has no sympathy for her husband—in fact she has no husband—he is only a banker—a fit candidate for the defaulter's and embezzler's prison. What becomes of her who was married to him? She may, if the grace of God does not entirely forsake her, find her way back to rectitude; if not—well, we will not venture to answer. It may not be considered *genteel* for us to write in this way; perhaps not. We don't care to be considered *genteel* in that sense of the word. We write the truth, and what thinking men and women will thank us for writing, and we will go still further. We say to the heads of fashionable schools, seminaries, academies, and convents, *you* can remedy this evil if you will. If you do not, upon your consciences will lie the fault. Teach our daughters to dress in a way becoming to school-girls—teach them the noble end for which woman was created—teach them to be useful to their mothers, no matter what may be their station in life—teach them that it is one thing to be tidy and genteel, and another to be dressy—teach them to be economical and thrifty, instead of being extravagant and useless—teach them to be able to face any reverse of fortune that may overtake them, with courage and with the fortitude of a true and holy woman—teach them resignation to the will of God—teach them to *genuflect* before the Blessed Sacrament, and not to make a ridiculous and un-Catholic bow, if we may dignify it as such.

We may not be thanked for what we have said in this article by the *genteel* people we allude to. We don't write for thanks. If what we have said strikes any one in particular, let them reform matters at once—if we strike no one, we rise our hearts in thanks to God that our people are free from these abuses.—*Philadelphia Catholic Herald*.

CONSCIENCE.

MANY persons in this age, though by no means intentionally wicked, scout the idea of carrying their conscience about with them during business hours. They go to church on the seventh day, but do not consider it any harm to serve Mammon religiously the other days of the week. Business is business with them, and morals and religion an entirely different affair. It sounds to us a solecism to say they are wrong in such notions of divided responsibility.

We should order our worldly affairs with strict reference to conscience; for, as a sensible divine says, into the making of a living a certain moral element must always enter. All the way through life every thing has its moral side. In the making of a living it is the man's duty not to cultivate one part of his nature to the neglect of all the rest. Into every thing that he does he should put his best work; not the physical man merely should be engaged at the task, nor the intellectual man merely, but the moral man as well. That was a wise system of moral education which, it is related, was at one time prevalent in Scotland, in which it was impressed upon the mind of the youth, as the first principle, that he was to answer to God for the use he made of the gift of life.

It is related of Daniel Webster, that once being observed seated at a banquet table, apparently absorbed in deep thought, he was asked why he became so suddenly separated from his surroundings; and he answered that he was overcome with an appalling sense of his accountability hereafter.

Nothing but accountability enters into our life, as God views it; to Him it is not a matter, as we often make it, of mere dollars and cents. In whatever business the young man engages, let him take conscience into partnership. A good many spurious pleas are made in the name of conscience; and they who most frequently thrust forward what they call their conscience to the public gaze, are not likely to be possessed of the genuine article. Conscience is not a sentry, standing at the gate, whose parade we can see; but it is a spirit that, almost unobserved, pervades the whole life. Let no one going forth to his work, whatever it may be, leave conscience behind. He will have use for it many times during every day. He had much better leave behind him his watch beneath his pillow.—*Examiner*.

HOME RULE FOR IRELAND.

IN support of the views of Alfred Webb, the Quaker Irishman who has so effectively taken up the cudgels against Mr. Froude, Mr. James Alexander Mowatt, "an Irish Methodist of the third generation of Wesleyans," a resident of Brooklyn, N. Y., sends a communication to the *New York Evening Post*. He says, in reply to Mr. Froude's declaration that "Irishmen, in the past,

were never qualified to rule Ireland," that "Irish cities are about the best-managed municipalities in the United Kingdom. Dublin is better managed, municipally, than London. Its water-supply is the best in the United Kingdom. Its gas about the best. Its street-lamps the handsomest. Its fire-brigade unsurpassed. And all managed by a Lord Mayor, Alderman and Councillors freely elected, and who discharge their duties gratuitously, for the honor of serving their city.

The same applies equally to Cork, Belfast, Limerick, and Waterford. The best test of self-government, in any country, is its municipal government. The people who can conduct their municipal affairs well, are possessed of all the qualification of freemen.

The Irish Poor Law system is the best managed in the United Kingdom. Mr. Froude knows this right well. And it is all done by weekly meetings over all Ireland of unpaid guardians elected by the rate-payers; and these guardians are of all classes and creeds.

The business of Irish counties is better managed than that of English shires. The best made and best kept public roads in the world are the Irish country roads. The Irish prison system, conducted in each country, is far ahead of all the rest of the United Kingdom. Sir W. Crofton and his Irish convict reform system have taught all civilized nations how to look after restoring criminals as good members of society.

Irish banks, Irish railways, and Irish insurance companies have always been managed much more safely and successfully than similar undertakings in England. And the Irishmen, managing all these things, are of all classes, creeds, sects, and parties; and none of those evils which Mr. Froude dreads ever arise among them.

Outside of Ireland, too, it is Irishmen who guide the destinies of the colonies of the United Kingdom. The last two Governors-General of India—Lord Lawrence and Lord Mayo—were Irishmen. Three Governors-General of Canada in succession—Lord Monck, Lord Lisgan, and Lord Dufferin—have been Irishmen. The Governor-General of Ceylon is an Irishman. The destinies of Australia are guided by Irishmen, like Charles Gavan Duffy, an Irish rebel of '48, just as Canada was by his compatriot, Thomas D'Arcy Magee. There is thus scarcely a colony that it is not Irishmen who control and guide them.—*Examiner*.

THE LITTLE SISTERS.

(From the *New York Sun*.)

ONE day last week, while a *Sun* reporter was standing on the steps of the Astor House, a long, narrow, covered black wagon, something like the black Maria, which takes the city's prisoners to and from the Tombs, drove up. There was a good, strong horse before the wagon, and in the vehicle were two Nuns dressed similarly to the Sisters of Charity, save that they wore hoods and white caps instead of long, black bonnets. One of these little Nuns held the whip and reins, and seemed familiar with them. On the side of the long, black wagon, in white letters, were the words, "Little Sisters of the poor, Nos. 445, 447, 449 West Thirty-Second Street." As soon as the little Sister, who played coachman, drew the rein, her companion took a large, empty basket from the back of the wagon, and, descending with some difficulty from the high seat, entered the hotel. In about ten minutes she reappeared with the basket, now carried by one of the porters, and evidently well filled. Remounting to her seat by the side of the Nun-coachman, she received the basket from the porter's hands, and smiling a good morning to him, was soon whirled round the corner.

The reporter, whose curiosity was thoroughly aroused, took the Eighth Avenue car, and getting off at Thirty-Second Street, walked toward the North River in quest of 445, 447 and 449. They were found near Tenth Avenue, being three brick tenements in a row occupied by the Sisters. On the middle door was a plate on which was inscribed:

"HOME FOR THE AGED, OF THE LITTLE SISTERS OF THE POOR."

The reporter rang the bell, and a little Sister opened the door. The request to visit the pensioners of the house was complied with at once, and, after a moment's waiting in the little uncarpeted parlor, one of the Sisters led the way up the narrow staircase followed by the representatives of the *Sun*.

The whole house was scrupulously neat and clean and well ventilated. The numerous small rooms were furnished with single iron bedsteads and comfortable bedding, good mattresses, colored spreads, and patchwork quilts, white and clean pillow-slips and sheets. A hundred and fifteen old men and women were the occupants of these rooms, the women and men having separate houses, dormitories, and refectories. All seemed very well contented, chatting and passing from room to room, and seeming perfectly at home.

"How are these old persons employed?" asked the reporter.

"Just as they choose," said the Little Sister. "In the morning those who feel well and strong enough, sweep the floors and help us make the beds and put the house in order. A few of the old women sew. Some of the old men help us in the kitchen. But as they are all over sixty years of age, they can not do much."

"Who cooks their food, washes and irons for them?"

"We do that," said the Little Sister.

"How many of you are there?"

"Fourteen."

"Fourteen women do the work for one hundred and fifteen old persons! And where do you get food and clothing for them?"

The Little Sister smiled, and in her sweet, broken English, said: "Oh! St. Joseph sends it."

"Yes, but how does St. Joseph send it?"

"He sends us out to beg for it from house to house."

They give us broken victuals from the hotels, and large boarding-houses, and old clothes and sometimes money. Our dear Lord put it into the heart of a kind gentleman to give us a horse and wagon, and two go, in that way, and two on foot. We never go twice in the course of a year to the same house. This city is so large there is need to go but once. Indeed we can not go over the whole city begging from house to house in a year. If at a large hotel or boarding-house, they tell us to come once or twice in a week, we go; but never ask money or clothing twice in the year at the same place."

"Do these tenements belong to you?"

"No; we rent them. But we have a large house building on Seventieth Street, near Third Avenue, near the Dominican Fathers' church and house."

"Where did you get the means to buy the land and build the new house on Seventieth Street?"

This time the Little Sister smiled, but did not say "St. Joseph."

"We paid \$5,000 for the land at first payment, and gave a mortgage upon the lot and building for the rest, \$35,000. The house, which will accommodate three hundred pensioners, will cost us \$50,000 more. We have paid \$15,000 of that."

"And where did you get the money?" said the astonished reporter.

This time the Little Sister said "St. Joseph" again. But the answer did not satisfy the reporter.

"Where did you come from, and how long have you been in this country?"

"We came from France, sent from our Mother House in Paris, and we arrived here in September, 1870."

"Did you not bring some funds from France, and have you not received aid from there?"

"We did not bring funds with us. Last year I went back to France (I am the superior of the house) to attend the General Council, which the Superiors of all the houses throughout the world attend annually. When I told the Mother General how much rent I had to pay for these houses, she lent me \$2,000, which I am to return when this house is able. All the rest of the money we have expended has been collected or given to us here. We receive no pensions and depend on charity. The various churches in the city have given us some aid."

"Your credit seems to be very good," said the reporter.

"Yes, we owe a great deal of money, but St. Joseph will help to pay it all we hope and believe. The Little Sister then showed the reporter the dispensary, where two of the Sisters were compounding the medicines and putting up the prescriptions for the sick; the kitchen, with its great range and immense vessels, where the evening meal was being prepared for their inmates; the little chapel, where Mass is celebrated every Sunday morning, and where the Sisters and their old people as, as they call them, assembled for their daily devotions. She invited the reporter, when she bade him good-bye at the door, to return and learn more of their house and the object of their institution, saying:

"We admit visitors every day from eleven in the morning till five in the afternoon."

The next day being Sunday the reporter called again in the afternoon.

Every thing seemed to be going on the same as on the day before, except that there were more visitors in the house. A party of young girls were gathered around the bed of the old ladies, who were a little indisposed. The whole party looked very cheerful, and even merry. There was a perfect freedom from any air of constraint all over the house. The reporter asked whether the inmates were permitted to leave the house every day, going and coming as they choose. "No," said the Sister, "that would not do. We could not have any regular hours nor enforce any rules. The old gentlemen go out for recreation, air and exercise, on Monday's, the old ladies on Tuesday's. They have the range of the whole house and the backyard, and when we get up to our new house, which will be soon after Easter, they will have ample room for air and exercise."

"Where do you get these old folks?" said the reporter.

"They come to us; we do not have to look them up."
"What entitles a poor old person to a place in your house?"

"They must be without any other means of support, over sixty years of age, and of tractable character. We do not reject them if they have had bad habits. If they have been in the habit of drinking, we try to reform them, and send them away only if they are incorrigibly intemperate. Most of them give up the habit as soon as they have a comfortable and quiet home, and good and nourishing food. The food we prepare for them is very good, and there is plenty. We never take our meals until they are fed, and there is always enough left for us."

"Are there any other houses of the Little Sisters in this country?"

"Yes, there is a house in Brooklyn, one in Cincinnati, another in New Orleans, others in Boston, Philadelphia, Louisville, St. Louis, and Cleveland. There are a few Sisters beginning the work now in Washington, and next year we will establish houses in Pittsburgh and Chicago."

It was now near five in the afternoon. The Little Sister invited the reporter into the chapel, to the devotion in which all joined before the evening meal.

THE CHAPEL SERVICE.

The old men were assembled in the chapel dedicated to the Blessed Virgin—the old women in the main chapel. The chapels open into each other at the upper end. The Little Sisters led the service, their *protégés* joining with their touching and trembling voices in the responses. One very neat and clean-looking old man, with short-cut, silvery hair, knelt in front of the others before the altar of the Virgin. He was a picture worthy of a painter's pencil with his reverential and intelligent face, and head bowed and hands clasped in the attitude of wrapt devotion.

A sweet little hymn in French was sung by the Sisters, the refrain "*Oh! Joseph priez pour nous*" being repeated by all the worshippers. The Sister who knelt before the altar rail then read the instruction for the day, a legendary chapter in the life of St. Joseph, and with another hymn, the devotion was over.

When the reporter returned with the Sister to the little humble parlor, the Mother Superior related many interesting historical and statistical facts concerning the establishment of this new Order of the old Church of symbolic teachings and ceremonial worship.

MADAME PETER OF CINCINNATI,

a distinguished convert to the Church of Rome, was instrumental in bringing over the first Little Sisters to Cincinnati. As soon as they arrived, with the ardor and enthusiasm of a convert she flew to the Bishop's house and told him her Little Sisters had come, and asked him for a house for them. "Madame," said the Bishop, "you have been over-zealous. I have now more religious houses in my diocese than we can take care of." Nothing daunted, Madame Peter returned to her house, and gave it up as a temporary home for the Little Sisters and their poor, for they immediately began their work, and soon filled the house with aged poor. Everybody said Madame Peter had gone mad. But the event proved she was perfectly sane. Soon the Sisters won the confidence of the whole city, and easily collected sufficient funds to purchase and build a suitable "Home." Madame Peter never regretted giving them and their pensioners a temporary shelter.

CHURCH IN THE UNITED STATES.

St. Joseph's Church, Brandywine, Pennsylvania, is to be enlarged, remodeled, and repaired.

A short time ago, 110 persons were confirmed in the Almshouse of Blackwell's Island, ranging between 60 and 88 years old.

Father Stone, a New England Protestant minister, lately converted to the Church, and who was ordained recently in New York, preached his first sermon on the 9th of February.

On the 20th ult., at the Convent of the Visitation, corner of Park and Centre streets, Baltimore, Md., Miss Agatha Haseneyer (Sister Mary Hilda) received the habit and veil of Holy religion.

Sister Angela Curtin, of the Order of Mercy, died in Philadelphia last week. She was the teacher of drawing, painting, and other accomplishments at the Academy of the Sisters of Mercy, and her loss will be sincerely felt.

A severe tornado passed over the town of Whistler (near Mobile, Alabama), and completely demolished the frame church in that place (Rev. Father Lorigan's). Nothing but the altar was left standing. Several other buildings were unroofed. Steps have been taken to rebuild the church forthwith.

It is understood that Right Rev. Bishop Williams has purchased the estate on Harris and Kneeland streets, Boston, now occupied by the Lawrence Building and Batchelder's Coal Yard, for \$160,000, and that a new Catholic Church will be erected there: building operations to commence in the spring.

The Catholic Union circle of New York, during the year 1875, sent \$6,079 to the Holy Father. Two lectures were delivered before the members of the Union; one by Dr. T. M.

Marshall, and the other, by Very Rev. Father Burke, O. P. It is estimated that about 6,000 members were enrolled in New York during the year.

Rev. Peter Kroes, S. J., for many years pastor of Trinity Church, Georgetown, and of St. Mary's Church, Alexandria, died at Georgetown College, recently, in the sixty-eighth year of his age. He was ordained a priest in his native country, Holland, and migrating to Maryland, entered the Society of Jesus there in 1832. He was a man of saintly character, and beloved by all who knew him.

Archbishop Purcell, of Cincinnati, is enforcing compulsory education. He insists that no boy or girl shall be admitted to first communion who has not previously spent two years in a Catholic school. He denounces the taxations of Catholics, for the support of public schools, as offensive and particularly complains of the taxing of the poor to keep up the high schools wherein are taught branches of no possible use to any but the children of the rich.

A new German church, exclusively for the use of the German Catholics of Wilmington, will soon be erected in that city. The Right Rev. Bishop has given the building of this church into the hands of some German Jesuit Fathers who have been exiled from their native land by Bismarckian intolerance. Ground will soon be broken, and the exiled Jesuit will find, on American soil, the hearty welcome and the cordial coöperation in carrying out the teachings of the Church which have been refused him by the Government of the land he leaves behind him.

The Reverend clergy of the Baltimore Cathedral have lately been the recipients of a magnificent new chalice from Rome, which will not be publicly used until the return of Archbishop Bayley from Florida. As a specimen of workmanship its equal has rarely been seen. The cup is manufactured of solid gold, and the remainder, including the base, is wrought of rich silver, studded with precious gems. A gold paten accompanied the chalice, and both are valued at \$1,000, the amount stated being the gift of the late Miss Mary Chatard, a former pious and holy member of the congregation.

The Lenten Pastoral of Bishop Gilmour, of Cleveland, says: "At the synod held last summer, at the close of the Retreat for the Clergy, it was resolved to build a new seminary, better suited to the ends and growing wants of the diocese, and, at the same time, make proper provision for its support. For this purpose it was resolved to raise, for the building of the new seminary, \$10,000 annually for the next ten years, and \$10,000 annually for its support; this sum to be raised by a tax levied upon each congregation, according to the number of families in it. It was also resolved to raise a fitting support for the Bishop, and for those priests whose health has, or may fail, from the labors and fatigues of the mission."

The Catholic population in the United States is divided under seven ecclesiastical provinces. There are seven archbishops, fifty-two bishops, and six vicars-apostolic. The number of priests is 4,890. There are forty-seven cathedrals and 4,250 churches, besides 1,754 chapels and stations, 138 monasteries, 283 charitable institutions, 1,577 academies, 112 seminaries and colleges, and 848 students for the priesthood. The Catholic population is estimated at 9,600,000; the entire population of the Union being a little less than 40,000,000. There are 6,486 churches in the State of Ohio, including 295 Roman Catholic, capable of seating in all 2,084,386 people, or nearly one church for every 1,000 of the inhabitants.

The Belgian Brothers of Montreal, to whom the Government has given the charge of the Catholic Reformatory in that city, have commenced an action for libel against the *Daily Witness*, a bigoted Protestant sheet, placing the damages at a very large amount. The *Witness* published a letter, over an assumed signature, charging the Brothers with the most devilish cruelty toward the inmates of the Reformatory. "As an instance of this cruelty," said that journal, referring to the case, "it was further asserted, as an *uncontestable fact*, that one lad, fourteen years old, had, for the offense of trying to run away, been shut up, for three weeks, in a dark cell, three feet by four, without bed, bedding, or seat of any kind." We are heartily glad that the owners of this pestilent sheet have been "brought up with a round turn" at last.

Right Rev. Richard Gilmour, Bishop of Cleveland, has abolished the Church Trustee System in his diocese. In his Lenten Pastoral, just issued, he says: "Heretofore, there are, and will be no trustees. The Bishop is the only trustee in the diocese, and in his name all property is held. Under no circumstances will we allow laymen to hold church property, or in any way control it. Titles to Church property, whether in the form of deeds or land contracts, shall be made directly to the Bishop, his heirs and assigns, without qualification or condition. Nearly all the troubles we have noted in the diocese have arisen from a failure to strictly comply with the orders laid down in the Rules and Regulations for the administration of the temporal affairs of the Church in the diocese. We hereby require every priest to have a copy of them, read and explain them to their congregations, then follow them."

FOREIGN CHURCH ITEMS.

A concert for the benefit of the Entally Female Orphanage, Calcutta, took place on the 25th of January last, at the institution, and proved remarkably successful.

The Catholics of the city of Ottawa have recently erected, for their St. Patrick's Orphan Asylum, a fine, new building, which is a credit to them and an ornament to the city in which it stands.

The annual tea-party and ball given by the congregation of St. Walbuge's, Preston, took place in the Corn Exchange on the 17th February, and was a decided success. About 700 persons were present.

The names of the Right Rev. Dr. O'Brien, Bishop of Waterford and Lismore, and that of the Right Rev. Dr. Ryan, Coadjutor Bishop of Kilaloe, have been placed on the roll of members of the Council of the Catholic Union of Ireland.

We learn from an Australian paper of December 7th, that a retreat conducted by the Very Rev. Dr. Woods, of Adelaide, had just been given in the Cathedral, Baltimore, at which about 2,000 persons approached the sacraments of Penance and Holy Eucharist.

St. Xavier's College, Calcutta, was honored by a visit from the Maharajah of Panna, on the 30th of January last. His Highness, who takes considerable interest in science, looked over the museum, and the college band played a few pieces in honor of their distinguished guest.

The Archbishop of Camerino in his Lenten Pastoral warns his flock against the poison contained in non-Catholic publications. "While," says he, "in the age of the German Reformation, Italy was utterly averse from that barbarous fanaticism and was untouched by it, the present day, which boasts so much of civilization, glories in imitating the most pernicious doctrines that prevailed at that unhappy epoch."

From a letter of Lord Denbigh to a contemporary, we learn that the celebrated well of S. Winefrid, at Holywell, is now in the hands of Catholics, an arrangement, which it is confidently hoped, will afford a great increase of facilities to pilgrims visiting this holy place. The Rev. Father di Pietro, S. J., has taken the well on a lease, paying £192 a year rent to the local Board, and giving £52 a year to the well-keepers.

The principal annual festival of the "Holy Childhood" was celebrated on the 19th of January, at Bombay. Mass was said at the Cathedral by the Bishop of Ascalon, Right Rev. Dr. Meurin, S. J., and was attended by a very large number of boys and girls attending the Catholic Schools. A local Catholic paper says it is quite cheering to observe the renewal of vigor in the life of this eminently Catholic institution.

The Pontifical Zouaves of Canada have addressed a letter to the Pope of considerable beauty and length. In it they mention their deep respect and affection for the Supreme Pontiff, and assure him that they can never forget his words of encouragement when he said to them on one occasion: "If I were simply Master, I would head you myself." The volunteers have sent the Holy Father the sum of 1,000 francs as a Christmas offering, which accompanies their beautiful letter.

The Catholics of Richmond (Yorkshire, England) held a ball recently at the Assembly Room, King's Head, in aid of the funds of the poor schools. A large and most agreeable party assembled, including many Protestants, and a very enjoyable evening was spent. During the evening the Rev. W. Strickland visited the ball-room, and remained for some time watching the proceedings. The stewards on the occasion were Messrs. W. Anderson and W. Stanwick and Mr. Holland acted as master of the ceremonies.

The Catholics of Grimby gave a soirée and concert at the Town Hall on the 20th of February, on behalf of their newly established library and reading-room for working men. From 800 to 1,000 persons sat down to tea, and when that portion of the entertainment was over speeches were delivered by the Rev. George Johnson and the Very Rev. Canon Motler, of Bradford. The concert, with which the evening was closed, was of a superior class, and altogether the soirée was an unqualified success. The net proceeds exceeded £40.

Mr. John A. Keenan, the American reader, who is gaining popularity in this country as an exponent of histrionic or poetic literature, appeared last week at the Catholic Schoolroom, West-Town, Dewsbury, on behalf of the schools connected with the Church. There were present on the platform, Revs. Canon Wells, Huddersfield; Father Kenny, Dewsbury; Father Gordon, Batley; Father Dolan, Heckmondwike. A very crowded audience was present. The local press pronounce the entertainment to have been a great success.

The ceremonies of reception and profession took place on the 18th ult., in the chapel of the Dominican Convent, Mt. S. Joseph, Galway, when three young ladies devoted themselves, by the solemn vows of religion, to the service of God, and two postulants asked to be enrolled among the Sisters of S. Dominic. The names of the former are: Miss Julia Lynskey, in religion Sister Mary Teresa, daughter of the late Mr. Lynskey, Ashgrove; Miss Crammin, in religion Sister Louis, and Miss M'Auliffe, in religion Sister Antoninus. The ladies who received the white veil were: Miss Farrell, in religion Sister Angela, and Miss Badge (Sister Martina). The Bishop of the diocese, Dr. McEvilly, presided at the ceremonies, and at the conclusion the guests and friends of the young religious were entertained at a magnificent *déjeuner*.

FARM NOTES.

PROFIT OF BUTTER-MAKING.—Mr. Buffin, of N. H. said in a speech recently before the N. H. Board of Agriculture: "Young men leave the farm because they don't see how to make it pay. We farmers are in fault. We do not adopt a system to show our loss and gain. We can not tell the cost of producing a crop, and therefore don't know what pays and what don't. We must determine this matter, and practice that, which will return a profit." The speaker then took up the single question of keeping cows for milk. He said an ordinary cow would yield about 1,500 quarts of milk per year, which made into butter and cheese, would not average more than two cents a quart income. This won't pay. Now, increase the quantity to 2,000 or 2,500 and you see a profit; add a little more and the result will be, instead of a receipt of \$30, we get \$60. It is the same in other departments. An average price of butter with us is but twenty-two and twenty-five cents per pound, and this don't pay. Make an improvement so that it will average forty or fifty, and you see a profit. The average price for butter in towns, in certain sections in Massachusetts is sixty-seven cents—a price that pays. All butter makers can do the same or nearly as well.

We can't often buy good cows — breeders won't sell at prices we are willing to pay. We must raise them; and in so doing we must select those breeds and those families that are adapted to our immediate purpose. Ayrshires, Jerseys, and Short-horns, are the only bloods that dairy-men will accept."

MONEY IN EGGS.—Eggs are in active demand at a good price. They are wanted for home consumption, and for shipment, both East and West. Eggs have commanded a good price during all the recent period that corn, wheat and oats, have been so very low.

Ever since the war the production of eggs has been a paying business, and the wonder is, that more farmers do not give attention to this profitable branch of husbandry. Railroads have benefited the business of producing eggs, as they can be sent at a comparatively small cost, to the seaboard on either ocean, where there is always a good demand for them at good prices.

The improved egg carriers, that have been brought out during the past few years, have rendered the transportation of eggs comparatively safe, and have done much to help the trade in this important article of food. But for all that eggs are high, and grain and meat are low, less attention is given to the production of the former, than in the old times when they were worth but a fourth what they are now. Almost every-where country merchants complain of the falling off in the supply of eggs from their patrons.—*Prarie Farmer.*

FLORICULTURE.—All lovers of flowers must remember, that one blossom allowed to mature or "go to seed" injures the plant more than a dozen new buds. Cut your flowers then, all of them, before they begin to fade. Adorn your rooms with them; put them on your tables; send bouquets to your friends who have no flowers; or exchange favors with those who have. You will surely find that the more you will have. All roses after they have ceased to bloom should be cut back, that the strength of the root may go to forming new roots for the next year. On bushes not a seed should be allowed to mature.

GROWING ASPARAGUS.—One of the vegetables which every farm might have at very small trouble and cost, and yet which is one not often found in a farmer's garden, is asparagus. It is at the same time one of the most desirable. It is very rare to find a person who does not like it. It is probable, that the reason it is not more grown, is an idea that it is a costly thing to start. There is some reason for the prevalence of this idea. Almost all the works on gardening would indicate that a great deal of labor and trouble was necessary in order to start an asparagus bed properly. They say the earth must be dug up two feet deep, that load on load of manure must be incorporated with the earth; and possibly they will urge the importance of some rare and costly fertilizer as an essential ingredient in a proper asparagus bed.

But all these things are unnecessary. Any rich garden soil is good for asparagus. It need be planted only as other things are planted. Some say set the roots a foot deep, but four inches beneath the surface is plenty. It is not well to plant them too thick, or the sprouts will be small. Twenty inches or two feet apart is a good distance. Plants one year old, or two if they can be had, are the best. If one be at a distance from stores to get roots, seeds may be sown and the beds made the next year. These can be sown in rows, like peas.

An asparagus bed once made will last for years, with no trouble but an annual manuring and forking over every year, and one or two hoeings during the summer to keep the bed clear of weeds; but, except on the score of neatness and cleanliness, this is scarcely necessary where an annual spring forking over is given. Almost all other crops have to be reset and otherwise cared for every year, while this is an enduring crop; and we are quite sure there is nothing which will give one so much pleasure and satisfaction as a good asparagus bed.

DECAY OF FRUITS.—The rapidity with which fruits decay after they have ripened is owing to the development of certain fungi. Of one of these, the well-known mildew *Mucor stolanifer*, Wyville Thomson says: "This species is often found on juicy fruits, covering them with white woolly patches, scattered over with small black heads, and producing a very rapid putrefaction beneath the surface of the fruit. A number of branching filaments form a rich network in the substance of the fruit filaments, which are easily distinguished from those of some nearly allied forms by their long simple tubes without partitions. These delicate filamentous tubes, which are the parts first to appear and form the basis, as it were, of the fungus, are called the mycelium, and are found in almost all fungi."

WHITE WORMS IN COLTS.—A correspondent of the *Turf, Field and Farm* asks for a remedy for white worms in colts, he having several that are troubled. He says that they keep lean, with flatulent rumbling in the abdomen; they seem feeble, and sweat easily. To this the editor responds: The ordinary remedy is the injection every morning, for a week, of a pint of linseed oil, containing two drachms of spirits of turpentine. A good preventive, as well as a remedy, is a mixture of powdered copperas and wood ashes, placed where the horse can lick it, four small teaspoonfuls of powdered copperas given three times a day.

THE PICTURE OF THE RIVIERE OUELLE.

I.—THE MISSIONARY.

READER, have you ever been in the old church of the Rivière Ouelle? In one of its side-chapels is an *ex voto* which was placed there many long years ago by a stranger who was miraculously preserved from death. It is a very old picture, full of dust, and of no artistic value, but it recalls a touching story; I learned it when very young, on my mother's knees, and it has remained as fresh and vivid in my memory as when I first heard it.

It was a cold winter evening, long, long ago. The snow was beating against the window-sashes, and the icy north wind howled and shrieked among the naked branches of the great elms in the garden. The whole family had assembled in the *salon*. Our mother, after playing several airs on the piano, allowed her fingers to wander restlessly over the keys—her thoughts were elsewhere. A shade of sadness passed over her brow. "My dear children," said she, after a moment's silence, "see what a fearful night this is; perhaps many poor people will perish before morning from cold and hunger. How thankful we ought to be to God for our good food and warm, comfortable beds! Let us say our rosary for the poor travellers who may be exposed to such dangers during the night." And then she added, "If you say it with devotion, I will tell you a beautiful story." Oh! how we wished that our rosary was finished! At that age the imagination is so vivid, and the soul so impressionable. Childhood possesses all the charms of the golden dawn of life; enveloping every object in shade and mystery, it clothes each in a poetry unknown to any other age.

We gathered round our mother, near the glowing stove, which diffused a delicious warmth throughout the apartment, and listened in a religious sort of silence to her sweet and tender voice. I almost think I hear it now. Listen with me to her story.

Toward the middle of the last century, a missionary, accompanied by several Indians, ascended the south bank of the St. Lawrence River, about thirty leagues below Quebec. The missionary was one of those intrepid pioneers of faith and civilization whose sublime figures are thrown out from the dark background of the past, surrounded by a halo of glory and immortality. Nailed on Golgotha, during the days of their bloody pilgrimage, they shine to-day a new Tabor; and the light which radiates from their faces illuminates the present and throws itself far into the future. At their names alone, the people, seized with wonder and respect, bow low their heads; for these names recall a courage most superhuman, a faith most admirable, and a devotedness most sublime. He whom we are following at this moment was one of those illustrious children of the Society of Jesus, whose entire life was consecrated to the conversion of the savages of Canada. He was not very tall, and stooped slightly; his beard, blanched prematurely by hardships, and his pale and attenuated features, seemed to indicate a want of strength and endurance for so hard a life; but this frail body concealed one of those grand souls which draw from the energy of their will an inexhaustible strength. His large, expansive forehead suggested a proportionate intellect, and his features wore an expression of incomparable sweetness and simplicity; the least shade of melancholy smile played over his lips—in a word, his whole face seemed filled with that mysterious glory with which sanctity illumines her predestined souls.

The leader of the little band was a few steps in advance. He was an old Indian warrior, who a long time before had been converted to Christianity by this holy missionary, and who, from that time, became the faithful companion of all his adventurous wanderings.

The travellers advanced slowly on their *raquettes* over a soft, thick snow. It was one of those superb December nights whose marvellous splendor is entirely unknown to the people of the South, with which the old year embellishes its waning hours to greet the advent of the new-comer. Innumerable stars poured their light in silver tears over the blue firmament of heaven—we might say tears of joy which the glory of the Sun of Justice draws from the eyes of the blessed. The moon, ascending through the different constellations, amused itself by contemplating in the snowy mirror its resplendent disk. Toward the north, luminous shafts radiated from a dark cloud which floated along the horizon. The aurora borealis announces itself first by pale, whitish jets of flame which slowly lick the surface of the sky; but soon the scene grows more animated, the colors deepen, and the light grows larger, forming an arch around an opaque cloud. It assumes the most bi-

zarre forms. In turn, appear long skeins of white silk, graceful swan-plumes, or bundles of gold and silver thread; then a troop of white phantoms in transparent robes execute a fantastic dance. Now it is a rich stain fan, whose summit touches the zenith, and whose edges are fringed with rose and saffron tints; finally, it is an immense organ, with pearl and ivory pipes, which only awaits a celestial musician to intone the sublime hosanna of nature to the Creator. The strange crackling sound which accompanies this brilliant phenomenon, completes the illusion; for it is strangely like the sighs which escape from an organ whose pipes are filled with a powerful wind. It is the prelude of the divine concert which mortal ears are not permitted to listen to. The scene which presented itself below was not less fascinating in its savage beauty than that of the sky above.

The cold, dry atmosphere was not agitated by a single breath; nothing was heard but the dull monotonous roaring of the gigantic river, sleeping under a coverlet of floating ice, which dotted its dark waters like the spotted skin of an immense leopard. A light white vapor rose like the breath from the nostrils of a marine monster. Toward the north, the blue crests of the Laurentides were clearly defined, from Cape Tourmente to the mouth of the Saguenay. In a southern direction the last slopes of the Alleghanies stretched along, covered with pines, firs and maples; almost the entire shore was densely wooded, for at the remote period which we describe those vast clearing alongs the banks covered with abundant meadows were not to be seen, nor the pretty little white-washed houses grouped in villages along the shore so coquettishly, a person could easily compare them to bands of swans sleeping on the river-banks. A sea of forest covered these shores. A few scattered houses appeared here and there, but this was all.

II.—THE APPARITION.

The travellers advanced in silence toward the middle of the wood, when suddenly the leader of the party stopped, making, at the same time, a sign with his hand for his companions to do likewise. "You are mistaken, comrade," said the missionary to him; "the noise that you have just heard was only a tree split by the frost."

The Indian turned slowly toward him, an almost imperceptible smile passing over his face. "My brother," said he, in a low voice, "if you saw me take your holy word, and try to read in it, you would laugh at me. I do not wish to laugh at you, for you are a black-gown; but I tell you, you do not know the voices of the forest, and the noise which we have just heard is a human voice. Follow me at a distance, while I go on to see what is happening yonder." The travellers walked on for some time without seeing any thing. The father began to think he had not been deceived, when they came to an opening in the woods, and saw the Indian stop. What was his astonishment, when, following the direction in which the savage was looking, he saw at the extreme end of the opening a very extraordinary light, apparently detached from the obscurity of the trees. In the midst of this luminous globe appeared a vague, indistinct form, elevated above the ground. Then another spectacle that the brilliancy of the strange vision had prevented him from seeing before, was presented to his gaze.

A young man dressed in military uniform was kneeling at the foot of a tree. His hands were clasped, and his eyes turned toward Heaven; he seemed absorbed in the contemplation of a mysterious and invisible object. Two corpses, which were easily recognized as an officer and a soldier from their uniforms, were lying by his side in the snow. The officer, an elderly man, with gray hair, was lying against a maple; in his hands was a little book, about to slip out of them. His head was leaning on his right shoulder, and his face had that ashy hue which plainly told that death already claimed him. A blush circle half-closed his eyes, and a last tear stood congealed on his livid cheek. A placid smile was on his face, indicating that a supreme hope, which faith alone could inspire, had consoled his last moments.

The noise made by the travellers' feet in the snow caused the young man, who was still on his knees, to turn suddenly round. "O father! my father!" cried he, rushing toward the missionary, "it is Providence who has sent you here to save me. I was about to share the terrible fate of my unfortunate companions, when—a prodigy!—a miracle!"—suffocated by his tears and sobs, he could say no more, but, throwing himself into the arms of the missionary, he pressed him to his heart.

"Calm yourself, my dear son," said the old man; "for in your feeble and exhausted state such violent emotion might prove fatal." Scarcely had he finished the words, when he felt the young man's head sink heavily on his shoulder, and his body became a dead weight—he had fainted.

The travellers eagerly bestowed on him every care that his situation required, and that lay in their power. His two friends, alas! were beyond reach of human succor. The savages dug their graves in the snow, and the saintly missionary, after reciting some prayers over their

bodies, cut, with his knife, a large cross in the bark of the maple at the foot of which they had breathed their last—a simple, but sublime monument of hope and love, destined to guard their earthly remains.

III.—A CANADIAN HOME.

See you yonder, on the slope of the hill, that pretty cottage, so neat and white, with its little thatched barn, so clearly defined against the caressing foliage of that beautiful copse of maples? Well, that is a Canadian home. From its high green pedestal it smiles at the great rolling river, in whose wave is mirrored its trembling image, and which so gently comes to expire at its feet; for the happy proprietor of this pretty dwelling loves his great, beautiful river, and has been careful to establish his home on its banks. Sometimes, when necessity obliges him to go away, he is always homesick, because he must listen to its grand voice, and contemplate its wooded islands and distant shores; he must caress, with his eyes, its waters, sometimes calm, sometimes foaming and turbulent. A stranger who is not familiar with the *habitant* of our country, and who imagines that there is an affinity to his ancestor—the peasant of old France—is much mistaken. More enlightened, and, above all, more religious, he is far from sharing his precarious condition. The former is, in comparison, a veritable prince; perfectly independent on his sixty or eighty arpents of land, surrounded by a cedar enclosure, he is furnished with every thing necessary for an honest and comfortable subsistence.

Let us now peep under this roof, whose exterior is so attractive. I should like to sketch it just as I've seen it so frequently. On entering the *tambour*, or passage-way, two pails of fresh water, standing on a wooden bench, and a tin cup hanging against the wall, hospitably invite you to quench your thirst. In an inner room the mother of the family is quietly spinning near the window, while the soup is boiling on the stove. A calico cape, a blue skirt of domestic manufacture, a *caline* neatly fixed on her head, completes her toilet. The baby sleeps in its cradle at her side; from time to time she smiles at his bright little face, as fresh as a rose, peeping out from the quilt, whose triangular patches of the brightest colors are ingeniously distributed over it. In a corner of the room the eldest daughter sits on a chest, singing merrily, while she works at her loom; quickly and skillfully the shuttle flies between her hands; she makes, in a day, several measures of cloth, which she will use next year to make into garments. In another corner stands the huge bed, with its white and blue counter-pane, and at its head a crucifix surrounded with pictures. That little branch of withered fir above the cross is the blessed palm. Two or three barefooted little urchins are playing on the floor, harnessing up a dog. The father, bending over the stove, gravely lights his pipe with a firebrand. He is accoutred in a red woollen cap, vest and pants of a grayish material, and rough, heavy boots. After each meal he must "take a smoke" before going out to plough or to thresh in the barn. There is an air of thrift and comfort about the house; the voices of the children, the songs of the young girl, with her spinning-wheel accompaniment, the appearance of health and happiness written on their faces, tell of the peace and serenity of their lives.

If ever, in travelling through this country, you are overtaken by a snow-storm or severe cold, go and knock without fear at the door of the Canadian Cottager, and you will be received with that warmth and cordiality which their ancestors have transmitted to them as a souvenir and a relic of the Old Country; for this antique French hospitality, which can scarcely be found now in certain parts of France, seems to have taken refuge under the roof of the French *habitant*. With his language and religion, he has piously preserved many of his old habits and customs. The traveller who rested under his roof a century ago would to-day find the same manners and characteristics.

It is the parish of the Rivière Ouelle, in the bosom of one of these good Canadian families, that we find again our missionary and his companions. All the family, eager to hear the extraordinary adventures of the young officer, had gathered round him. He was a young man, from twenty to twenty-five years of age, with fine, delicate features; his dark wavy hair fell over and partially shaded his high forehead, and his proud glance revealed the loyalty of the French soldier; but an extreme pallor, consequent on the fatigue and privations he had undergone, had left a touching and melancholy expression on his face, while his refined and finished manners told of an equally finished and careful education.

IV.—THE SILHOUETTE.

"More than a month ago," said the young officer, "I left the country of the Abnakis, accompanied by my father, a soldier, and an Indian guide. We were bearing very important dispatches to the governor of the colony. We travelled along through the forest for several days without any accident, when, one evening, overcome with fatigue, we lit a fire and camped for the night near an

Indian cemetery. According to the custom of the savages, every corps was wrapped in a shroud of coarse bark, and placed high above the ground on four stakes. Bows and arrows, tomahawks, and some ears of maize were hung against these rude graves, and shook and rattled as the wind passed over them. Our own savage was seated just in front of me, on the half-decayed trunk of a pine-tree that had fallen to the ground, and seemed half buried in profound meditation. The fitful flames of the fire threw a weird light over his gigantic frame. An Indian might readily have compared him to one of the superb maples of our forest, had he been able at the same time to have united with it the cunning of the serpent and the agility of the elk. His height was increased by a quantity of black, red, and white feathers tied with his hair on the top of his head. His ferocious features, piercing black eyes, his tomahawk and long knife, half concealed by the trophy of scalps which hung from his belt, gave him a wild and sanguinary appearance. The night was dark and bitter cold. The low and unequal arch formed by the interlacing branches of the trees, and illuminated by the flickering light of our pine-wood fire, seemed like a vast cavern, and the old trunks of the rotten trees, which were buried in the snow, looked like the corpses of giants strewn around. The birches, covered with their white bark, seemed like wandering phantoms in the midst of this *débris*, and the dull rumbling of the distant torrent, and the moaning and whistling through the leafless branches, completed the weird funeral aspect of the place. Any one slightly superstitious could easily believe he heard the shining spirits of the Indian warriors who lay buried so near us. In spite of myself, a shiver of horror ran through my veins. Here, in the midst of all this grim rubbish, where every rock and tree was transformed by the shadows into as many spectres watching his movements, our audacious savage appeared as grave and tranquil as if he had been in his own cabin.

"Comrade," said I to him, "do you think we need fear any danger still from those Iroquois whose trail we discovered yesterday?"

"Has my brother already forgotten that we found it again this morning?"

"But there were only two," said I.

"Yes; but an Iroquois can very quickly communicate with his comrades."

"But these were not on the war path; they were hunting an elk."

"Yes; but the snow is deep, and they could soon lick him without much fatigue, and then—"

"Well!"

"And then, their hunger once satisfied—"

"Finish!"

"I say they might, perhaps, amuse themselves by hunting the white-skins."

"But the whites are at peace with the Iroquois."

"The Iroquois never bury but half of the war hatchet; and, besides, they have raised the tomahawk against the warriors of my tribe, and if they discover the track of an Abnakis among yours—"

"You think, then, that they might pursue us? Perhaps it would be more prudent to extinguish our fire."

"Does not my brother hear the howling of the wolves? If he prefers being devoured by them to receiving the arrow of an Iroquois, he can extinguish it."

"The words of our guide were not very reassuring, but I was so overcome with fatigue that, in spite of the evident danger to which we were exposed, I fell asleep. But my sleep was filled with the wildest dreams. The dark shadow of our guide, that I saw as I went to sleep, seemed to lengthen and rise behind him, black and threatening, like a spectre. The dead in the cemetery, shaking the snow from their shrouds of bark, descended from their sepulchres, and bent toward me. I fancied I heard the gritting of their teeth as the wind rushed through the trees, and the dry branches cracked and snapped. I awoke with a start. Our guide, leaning against a post of one of the graves, was still before me, and from his heavy and regular breathing, I knew that he slept profoundly. I fancied I saw just above him peeping over the grave against which he was leaning, a dark form, and two fixed and flaming eyes. My imagination is excited by my fantastic dreams, thought I, and tried to compose myself to sleep again. I remained a long time with my eyes half shut, in that state of semi-somnolence, half watching, half sleeping, my stupefied faculties scarcely able to discern the objects around. And yet the dark shadow seemed to move slightly, and to lean more and more toward our savage, who was still in a deep sleep. At that moment the fire suddenly blazed up, and I saw distinctly the figure of an Indian. He held a long knife between his teeth, and, with dilated eyes fixed on his enemy, he approached still nearer to assure himself that he slept. Then a diabolical smile lit up his face, and seizing his knife, he brandished it an instant in aiming a blow at the heart of his victim. The blade flashed in the firelight. At the same moment a terrible cry rang out, and the two savages rolled together in the snow. The flash of the steel, in awakening our

guide, had also betrayed his enemy. Thus my horrible nightmare terminated in a more horrible reality. I had hastily seized my gun, but dared not fire, lest I should kill or wound our guide. It was a death-fight between them. The snow, streaked with blood, blew up around them like a cloud of dust. A hatchet glittered in the air, then a dull, heavy sound, followed by the cracking of bones. The victory was decided. A gurgling sound escaped from the victim—it was the death-rattle! Holding in one hand a bloody scalp, the conqueror, with a smile, raised himself proudly. At that instant a shot was heard. A ball struck him in the breast, and our savage, for it was he, fell dead in front of the fire. Taking aim with my gun, and sending a ball in the direction whence the shot had come, and where I saw another shadow gliding among the trees, was for me the work of an instant. The Indian, with a terrible death-cry, described an arch in the air with his body, and fell dead to the ground. The tragedy was finished; our savage was avenged, but we had no longer a guide. I then thought of our conversation that evening, and how his apprehensions of the two savages whom we had tracked in the morning had been so fearfully realized.

(To be concluded next week.)

TELEGRAMS OF THE WEEK.

The Cuban Insurgents have captured Leaville.

Mrs. James Gordon Bennet died on Sunday at Königstein Saxony.

More than half of the striking colliers at Bolton have gone back to work.

Negotiations for the settlement of the printers' strike at Leipzig have failed.

The Emperor of Austria has invited President Thiers to attend the Vienne Exhibition.

Inspector-General Hardie leaves early in April for a tour of inspection on the Pacific Coast.

The Marquis de Chasseloup Lobat, the eminent French statesman, is dead. He was 88 years of age.

The funeral of Senator Dixon took place Tuesday, at Hartford, Connecticut, and was largely attended.

The French Government is sending strong reinforcements to the troops now stationed on the Spanish frontier.

Theodore Cozzens, of West Point, died in Paris Friday last. The deceased was well known to visitors at West Point.

A special from Key West, says the Cuban patriots lately captured Weaneseville, an important point on the Eastern coast.

A man was beaten to death on the corner of Race and Eighth streets, Philadelphia, Sunday night. Several parties are under arrest.

The Catholic Total Abstinence Union of America held its Annual Convention of State Presidents at Philadelphia on Tuesday.

The President, with his wife, daughter and General Babcock, visited New York Wednesday, and will remain most of this week.

Reports from Newfoundland show the seal fisheries to have been very satisfactory. Thirteen vessels have taken 135,000 seals.

Charles G. Mauro, a prominent criminal lawyer of St. Louis, died Sunday last, from the effects of a paralytic stroke received some days ago.

The announcement is made that Geo. Wm. Curtis resigned about two weeks ago from the Advisory Civil Service Board. His resignation has been accepted.

Judge Brady denied the application to amend the judgement record in the Stokes case. He thought the matter could be brought before a full court by *certiorari*.

A young colored man named Harris Young alias Charles Williams, has been arrested at Alexandria, on charge of the murder of Hahn. The evidence against him is strong.

Hugh Maxwell, long prominent among the business men of New York, and at one time Collector of the Port, died at his residence in St. Mark's Place Tuesday, aged 85.

The damages by the late storms in New York State are very great. Tracks have been washed away every-where, and from all parts of the State comes the intelligence of floods.

The men employed by the New York gas companies have met and resolved to demand a return to the eight-hour system. Should this be refused they will at once inaugurate a strike.

A widow, named Elizabeth Hedge, was murdered Sunday, at Eureka, Ill. She had \$150 in her possession. The body was partially eaten by hogs. The murderer is not known.

The Board of Fire Underwriters, at Boston, have advanced the rates of premium fifty per cent. on brick, stone or iron buildings having mansard roofs not constructed entirely of metal or other fireproof material.

Otto Singer, the gentleman who is to drill the choirs and assist in making preparations for Theodore Thomas' great musical festival, to be held in Cincinnati in May next, has reached that city and commenced his work.

The police authorities at New York have sent dispatches to several Southern cities and to Havana, warning the police to keep a look out for a Spaniard named Roscoe, the supposed murderer of Goodrich in Brooklyn.

The Mexican Congress is expected early next month to ratify the treaty already ratified by the United States, extending the duration and powers of the Mexican Claims' Commission, so it can complete the business before it. Only \$200,000 has been awarded against the United States, by the British and American Claim Commission, and the remaining cases can not give more than an equal sum.

Matthew Griffin, of Ohio, the slate agent of the United States Insurance Company, charged with embezzling from the company \$6,000, was rearrested at Cincinnati on Monday night. Two weeks ago he was arrested, but escaped.

The recent arrest of a clerk in the Indian office for complicity in the North Carolina Indian frauds, will lead to other arrests soon. The officers investigating the case are satisfied that it involved an extensive conspiracy for frauds.

The comparative receipts of Internal Revenue for six months, ending January 31st, 1872, and January 31st, 1873, show an increase in the latter on spirits of \$2,617,902; on fermented liquors, \$609,234; on penalties, \$68,512.

The Postmaster-General has prepared a letter to railroad Presidents expressing his readiness to appear before the Senate Special Committee, at the same time they shall be present to state their arguments on the Postal car question.

The extensive saw mill of Sutherland & Driver, on the bank of the Cumberland, Edgefield, Tenn. was burned Monday morning. The buildings, machinery and stock of lumber, were all burned. Loss, \$50,000 to \$75,000. No insurance.

The accident during the church panic at Trenton, N. J., on Monday, reported elsewhere, was more serious than first reported. Twenty persons were injured, nine of whom have died, and three or four are in a dangerous condition.

The Supreme Court has again rendered a decision in favor of Mrs. Myra Clarke Gaines, in her suit against the city of New Orleans. The amount involved in the case was \$125,200, as rent and profit from land belonging to her which had been in possession and use of the city.

It is reported from Washington that Postmaster-General Creswell will start, in a day or two, on a Southern tour, in company with Senators Howe and Cameron. His principle object is to inspect the postal service. The postal-car difficulties he now consider settled until next Congress.

In consequence of orders from President Céspedes, of Cuba, changes are made in the personnel of the representatives of the Cuban Republic in this country. A confidential agency is established in the place of the existing officers, and Mayorga accordingly resigns the agency held by him.

General Diven, in his testimony yesterday at the Erie Investigation, said that money had been paid to members of both branches of the New York Legislature, to secure legislation favorable to the interest of the road. He was told of five or six Senators who were said to have been paid \$5,000 each.

The counsel for the foreign bond-holders have opened communication with the new Samana Bay Company, with a view of bringing about an equitable arrangement of their claims on the Republic of San Domingo. A memorial covering the whole case has been forwarded to the Government of San Domingo.

While the debt statement for the 1st of April will show a small reduction, next month there will be such heavy disbursements on account of payments under the Deficiency bill, that the debt will probably increase somewhat. The legal tenders in circulation to-day, are only two and a quarter millions above the minimum authorized by law.

It is reported from Washington that Representative Brooks is so low that his friends are very anxious about his recovery. He has not been able to leave his room for three weeks; his form and features are emaciated so that he is hardly recognizable. He hopes to be able to go South for relief; but unless he improves shortly the trip will be abandoned, as he is unable to leave his residence.

Wm. T. Landstreet, senior member of the firm of Wm. T. Landstreet & Co., commission merchants, of Baltimore, shot himself on Monday morning. During the war he served a short time as Colonel of the Eleventh Regiment of Maryland Volunteers. It was at first reported that he had committed suicide, but his friends say the shooting was accidental, and the wound is not fatal.

A London dispatch says Rev. Mr. Miles, Secretary of the American Peace Society, sails this week for the United States. The results of his mission to Europe in the interests of arbitration as a method for settling all international disputes, he says are encouraging. Since his return to London, accompanied by Minister Schenck, he had an interview with Gladstone of the most satisfactory character.

During the funeral services of Rev. Father Machlin at St. John's (Catholic) Church, at Trenton N. J. on Monday, a panic occurred from a fear that the gallery was giving way. In the wild rush for escape, women and children were trampled down and many persons leaped from the windows. The excitement was soon quieted, and the services proceeded, but about fourteen persons were injured, some of them seriously.

A resolution was considered on Tuesday by the Bar Association of Cleveland, Ohio, declaring that the recent evidence in the case of Judge C. T. Sherman "evinces a want of integrity and such moral turpitude as to destroy all confidence in his judiciary administration, and requires that he should at once resign and relieve the Federal Court from the embarrassment consequent upon his continued occupancy of the judgeship." Action upon the resolution was postponed to give Sherman an opportunity to communicate with the Association.

The London Times, in a recent city article, stated that speculation in sterling exchange was going up on New York on a gigantic scale, and estimated that loans to the amount of \$12,000,000 existed. Subsequently a Reuter's telegram from New York showed that the Times' estimates were exaggerated, and stated that bankers there were of the opinion that the loans were considerably inside of \$5,000,000. The Times to-day alludes to the contradiction and explains that the statement in its article was based only on quotations in New York papers, and in the circulars of American bankers.

Dispatches from Barcelona say the situation in that city is grave. Intelligence reached there that the town of Verga, captured by the Carlists on Friday, had been destroyed by fire by the insurgents, who, before applying the torch, saturated a number of buildings with petroleum. The news of the burning of the town, created great excitement in Barcelona. Parties

were assembling in the streets in large crowds, and disorders were feared. The authorities are making every effort to allay the excitement, and prevent disturbance. Reprisals were threatened against the clergy. Verga contained a hospital and several convents, and had over 6,000 population.

THE PACIFIC COAST.

Trout are reported as abundant this spring.

The fish law for the season expired by limitation on Monday. On the night of March 30th, Napa Valley was favored with a shower.

San Bernardino boasts of strawberries three inches in circumference.

The exact majority in favor of Oakland as the county seat of Alameda is 1,001.

S. York, of Sierra County, this spring manufactured a quantity of excellent maple sugar.

The whale fisheries off the Coast of Lower California have been very successful during the season.

Ex-Senator Cole, of California, is said to be an applicant for the Commissionership of Internal Revenue.

Bears are said to promenade the streets of San Bernardino nightly, to the terror and disgust of timid citizens.

The Santa Cruz Sentinel wants San Francisco to take one-half of the cost necessary to construct a coast railway.

It is stated that John B. Felton is to be the President of the narrow-gauge railway to unite Oakland with Walnut Creek.

The Merced Tribune has changed hands; D. F. Beckwith retiring and Edward Madden becoming editor and publisher.

The snow is rapidly melting on the mountains encircling Downieville, and the Spring flowers are now beginning to blossom.

The erection of the Sutro Tunnel telegraph was completed March 29th. As yet no instruments have been set up at the several shafts.

Land in Tulare County is in great demand. An average of \$1,000 per day for a month past has been paid into the Land Office of that district.

The Raymond & Ely case came up at Pioche, Nevada, March 29th, again. Some witnesses were examined but no definite result was reached.

The net profits of the London and San Francisco Bank, for the year last past, were \$640,000—twenty-two per cent. of the capital of \$3,000,000.

J. P. D. Wilkins, the City Collector who was waylaid, assaulted and robbed on Hunter Street, Stockton, March 25th, died same day from the injuries received at that time.

Charles Barnett, a native of London, England, employed as a bucket-filler in the New Almaden Mines, was instantly killed lately, by falling one hundred feet in the Randol shaft.

The San Joaquin Valley Argus was issued for the last time at Snelling's, on March 19th, as the proprietor, R. J. Steele, has decided to remove to the new county seat at Merced, and issue his paper from the new railroad station.

A fire occurred in Petaluma on March 29th, destroying a small house in the rear of the residence of Morrow, near San Anfone Creek, used as a sleeping apartment by his sons. The building with its contents was totally consumed.

The bark Almatia, Captain Frys, while being towed down from Burrard Inlet, near Victoria, Vancouver's Island, lately, was run ashore in trying to make Plumper's Pass. The vessel will probably become a total loss. No lives lost.

A. Booth, the Chicago oyster man, is negotiating for the purchase of the old hotel and store at the old wharf in Antioch, to be used for the preparation of salmon for the East.

At Oroville, on the night of March 28th, Rocco Marchella, a wholesale and retail liquor dealer, was shot in the back. He lived in great agony for some time, but died about daylight. A man named John Ross was arrested the same night and is now in jail.

The important suit of Governor J. B. Alvarado vs. Jesse D. Carr, Sherwood and others, for the Alisal Rancho, covering an area of land nearly 20,000 acres in extent, is on trial in the Twentieth District Court in Salinas City, Monterey County. Amount involved, \$1,000,000.

The Gold Hill News says Wilson Dunlap, a broker, has left for parts unknown. The safe in the office was unlocked, and its sole contents were found to consist of two shares of Phil. Sheridan mining stock and five of Pictou. His liabilities are variously estimated at from \$40,000 to \$150,000; his assets amount to little or nothing.

The Contra Costa Farmers' Club, at their last meeting, passed resolutions in favor of building a narrow-gauge railroad from Walnut Creek to tidewater at Oakland, and recommended the County of Contra Costa to give a subsidy of \$200,000, on condition that it is extended from Walnut Creek to Martinez, and from Walnut Creek to Limerick.

The Humboldt, Nev., Register of March 29th says, that the bottom lands along the Little Humboldt, in Paradise Valley, are all under water, in consequence of which the farmers expect an abundant crop of hay.

S. A. Klier has taken the contract for building the Cloverdale and Geyser Springs road, for \$20,000, and will immediately commence work. By the terms of the contract the road must be completed within three months.

The picturesque village of Martinez, on the Contra Costa side of the Carquinez Straits, is preparing for an anticipated increase in its population by the erection of a school building commensurate with the importance of the place. It is an edifice worthy of any metropolis.

Twenty-four year ago, Tuesday, the steamship Oregon arrived in San Francisco, having on board not a few of the men who afterward became prominent in our State affairs. Among them Halleck, Gen. Geary, Rev. Albert Williams and Frederick Billings. The Oregon was the second pioneer steamer.

The Commissioners appointed about three years ago to report upon the value of Merced Lake, under the application made by the Spring Valley Water Company to condemn the lake for water purposes, have filed their report in the San Francisco County Court. They estimate the damage and expense of condemnation at \$2,251,307.

The case of R. D. Bogart, who was seized by the navel authorities for offences alleged to have been committed on board the receiving ship Vermont several years ago, came up in the United States Circuit Court yesterday. On motion of Harrison, counsel for Bogart, District Attorney Latimer consenting, the case was continued until April 15th.

Governor Safford and others have lately been making slight examinations of the ruins of an ancient Aztec city in Arizona, at a place called Pueblo Viejo—literally, "old town." Evidences of palatial buildings are found, and in one opening made human bones were found, with stone hammers, spear and arrow heads of flint, and various ornamental objects.

In the Supreme Court, on Monday, the question of the right to tax lands granted to a railroad, where that corporation has not obtained a full title, arose in a case in which the Kansas Pacific Road was a party. The charter of this road requires the cost of surveying and conveying the lands in question to be paid to the United States by the railroad company, or by the party in interest, before a final patent shall be issued. It further directs that all lands not sold by the railroad company in three years shall be open for sale to bona fide settlers at the minimum price of \$1 25 per acre, the money to be paid to the United States by the railroad company. The Supreme Court holds that the State can not tax such land for two reasons: First, if it could tax them and sell them for delinquency, the United States Government's right to receive the cost of the surveys and conveyance before losing its title to them would be interfered with; and second, because it will interfere with the right of settlers to purchase lands at the minimum price.

FOREIGN NEWS.

MEXICO.—From Mexico, an unexpected quarter, comes news that is not good news. We do not mean alone the reports that the Government of Lerdo, which we had begun to accept by default as an omen of peace to the long distracted land, will most likely have to face a deadly war of races, since General Lozada, in command of a body of rebellious Indians who have actually commenced hostilities, has issued a pronunciamiento, declaring in true Know-Nothing fashion, that all Mexicans, not of Indian descent, are foreign and usurpers, but we refer also, and in particular, to the rumor that "the religious troubles are reviving." The report stated that "a short time ago a priest, clad in the garb of his order, appeared in the streets and protested against the enforcement of the liberalizing law in regard to religious worship. The Government has issued an order, however, that the law must be fully observed. Under its operation Protestantism is making rapid progress throughout the republic." We do not wish to be hasty in expressing our opinion, but if there is any meaning in this report it points to the following state of affairs in Mexico:—The "liberal" or Satanic idea of "modern progress" has got in there, and the battle has already been joined between its propagandists and the Catholic Church. Therefore falsification and calumny are to be set at work in our press reports, and the inevitable effort made to rally the sympathy of open infidelity, Protestantism, and every "progressive" element against the "reactionary" and obstinately obstructive Church of Christ. It may be that the persecution there will not as yet assume the German and Swiss form, but we Catholics of this Republic need not be surprised at any moment to learn that the storm which is already raging in the Old World has burst on this old-new country of the New World.—N. Y. Tablet.

NEW CHURCHES.

THE Dominican Fathers are erecting a church and monastery on Bush Street, between Steiner and Pierce. The church is now nearly completed, and will be dedicated with the usual ceremonies on the first of May. The interior is now being finished. The building is one hundred and nine feet in depth by forty-seven feet wide. The height of the side walls is thirty feet, and it measures, in the clear, sixty feet. The roof is open and boarded. There is a gallery over the main entrance for the organ and choir. A neat tower rises to the height of one hundred and five feet. The building will be well ventilated, and the light ample. It will seat about one thousand people. The style of architecture is the Gothic. The total cost, including altar, pews, etc., will be about \$20,000. The erection of the monastery has just been commenced. The building will be one hundred and ten feet in length by thirty-three feet in width, of heavy frame, and two stories. When completed it will have cost about \$12,000. There are only sixteen Dominican Fathers on the Pacific Coast. Eleven are in Benicia, three in Vallejo, and two in this city. Four or five will reside permanently at the monastery, and will give missions and attend to the church. The money which is to pay for the two buildings has not yet been all subscribed.

DIED.

PARDOW.—In New York, March 30th, Kate S., wife of Robert Pardow, Jr., and daughter of the late Andrew Carrigan, of New York.

MARRIED.

YOUNGER—WADDELL.—In Santa Cruz, March 21st, 1873, by the Rev. Father Adam, Mr. Charles B. Younger to Miss Jeannie H. Waddell.

PUBLISHERS' DEPARTMENT.

To the Catholics of the Pacific Coast:

At this time, when we find the country flooded with newspapers and periodicals, laying high claims to respectability and fairness, and which a Catholic, even, could not exclude from his house, without laying himself liable to the charge of bigotry, filled with open attacks upon the Church, or, worse yet, with insinuations and innuendoes; when we find our public and private libraries stored with pretended histories and other writings, assuming to be standard works, in which the motives and actions of the Church are falsified and misrepresented; when it has come to pass that a Catholic must be under the necessity of scrutinizing closely every book or paper he puts in the hands of his children, that their minds may not be poisoned by the base slanders and malicious insinuations so often rung into the fashionable literature of the day; when we find that even those of the secular Press which are most inclined to do justice to our cause, dare not, for fear of losing patronage, raise a voice against the recent acts of high-handed tyranny exercised by European and American Governments, by which holy men of prayer, whose only offense was that their purity of life was a reproach to sin, were banished and their goods confiscated; when we find the children of so many Catholics who have been careless enough to let them roam free over this field of corrupt literature, torn from the bosom of the Church, and lost to her saving influence; when, in short, we can trace most of the evils which affect religion and society to a false education and a false literature, it would be criminal in us, who profess to love our Holy Mother, the Church, above all our earthly possessions, not to recognize the power of the Press, and turn that mighty power into an instrument of good.

We do not underrate the exertions of our Prelates and Priests—those holy men who have laid all their worldly ambitions and pleasures upon the Altar for Jesus' sake; but their voices will not reach all that can be reached by the Press. Neither can they take up and discuss to their flocks those topics which are legitimate for newspapers, pamphlets, periodicals, and books. The Press must be auxiliary to the labors of the priesthood. Our Holy Father Pope Pius IX, in 1851, said: "Providence seems to have given, in our day, a great mission to the Catholic Press. It is for it to preserve the principles of order and of faith where they still prevail, and to propagate them where impiety and cold indifference have caused them to be forgotten."

Considerations such as these have led to the incorporation of THE CATHOLIC PUBLICATION COMPANY, with a Capital Stock of Twenty Thousand Dollars, divided into Two Thousand Shares of Ten Dollars each, for the purpose of publishing a newspaper at the city of San Francisco, which shall fill the want, felt by all, of a good Family Paper, and which shall be, at all times, an earnest defender of the Church; and for the purpose of printing and publishing such other matters as may be useful to the Church, or as the Company may be employed to do. It is expected that this Stock will be subscribed in small amounts, and the active co-operation of all Catholics is earnestly solicited, both in taking the stock and in extending the circulation of the newspaper and other publications of the Company.

The Company will not publish a paper, the organ of any party or nationality; but while they will claim for it an independence of expression on general subjects, and while they will disclaim all intention of holding the Church responsible for its utterances, and while they would not expect to accomplish the impossible task of pleasing every body, they will try to confine it to topics upon which there shall be no material disagreements among Catholics.

It is expected that in a few months, at most, the stock of the Company will be worth fully par, as an investment; but, in its infancy, it is but right that whatever there is of risk shall be borne by the many.

The affairs of the Company will be conducted on strictly business principles, and when there shall be any profits, each stockholder, however small his interest, will receive his full share thereof.

In appealing to the Catholic community to sustain this enterprise, we can think of no language more appropriate than that used by our Holy Father in his Encyclical Letter of 1853:

"We urgently beseech of you to assist, with all good will and favor, those men who, animated with Catholic spirit and possessed of sufficient learning, are laboring in writing and publishing books and journals for the defense and propagation of Catholic Doctrine."

Again, in his letter to the American Prelates, he urges them to "Leave nothing untied by which our Holy Religion and its salutary

teachings may more increase in the United States, and unhappy wanderers may return to the safe path."

For the present, we have made arrangements for the publication of THE CATHOLIC GUARDIAN once a week. Knowing what concert of action among the many will accomplish, we ask from the Catholic community of the Pacific Coast such assistance as shall give to the enterprise we have inaugurated that measure of success which, in our judgment, it deserves.

OFFICERS:

JAMES R. KELLY, President.
RICHARD O'NEILL, Vice-President.
SANDS W. FORMAN, Secretary.
JOHN KELLY, Jr., Treasurer.

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A NEW FEATURE FOR 1873.

UNPARALLELED PREMIUM! ONE NEVER OFFERED BY ANY PUBLISHER, EITHER IN THIS COUNTRY OR IN EUROPE! RAPHAEL'S CELEBRATED PICTURE, "THE MADONNA DI SAN SISTO!"

A SPLENDID engraving; not a cheap colored picture; but a really beautiful work of art, and an exact fac-simile of the original painting.

The publishers of the GUARDIAN are determined to give to their patrons not only the best Catholic paper in America, but, in addition to this, they have made arrangements to give to every subscriber, for the year 1873, a beautiful and faithful engraving of the greatest and most celebrated painting in the world—Raphael's master-piece—known as "The Madonna di San Sisto." We need not inform our Catholic readers that the Madonna has been, from the earliest ages of Christian art, a favorite subject of the pencils of the great masters. The grandest success, however, has been achieved by Raphael, in whose pictures of the Madonna there prevails now the loving Mother, now the ideal of feminine beauty, until in that of St. Sixtus, he reaches the most glorious representation of the "Queen of Heaven."

This great master-piece of art was painted by Raphael for the Monastery of St. Sixtus, in the City of Placentia, in the year 1518, and is called, from its original destination, the Madonna di San Sisto.

It represents the Holy Virgin standing in a majestic attitude, the infant Savior enthroned in her arms, and around her head a glory of innumerable cherubs melting into light. Kneeling before her, we see at one side St. Sixtus, on the other, St. Barbara, and beneath her feet two Heavenly cherubs gaze up in adoration. A celebrated connoisseur of art says, "The Madonna di San Sisto, in execution, as well as in design, is probably the most perfect picture in the world."

In the beginning of the last century, the Elector of Saxony, Augustus III, purchased this picture at a cost of 80,000 florins, and it now forms the boast and ornament of the Dresden Gallery.

All new subscribers, upon payment of \$5 for the GUARDIAN, or \$6 for the GUARDIAN and Irish World, will be entitled to this splendid picture. Present subscribers, upon renewing their subscriptions and paying for the same, will also be entitled to it. No picture will be delivered until full payment is made of one year's subscription.

NOTICE TO SUBSCRIBERS.

WE have adopted a system of printed wrappers, upon which each subscriber's account is kept. The date on the wrapper is the time to which he has paid, if a payment is made at all, and if not, then the date of subscription is used. When a payment is sent, the date on the wrapper is changed. If it should not be, the party would confer a favor by notifying us of the mistake. For instance, a person subscribes January 1, 1873, and pays five dollars, then "January 1, '74" will appear on the wrapper; or, if he did not pay at that time, it will be "January 1, '73" until he sends in the amount of the year's subscription, when the figure 4 will take the place of the 3. We hope each one will keep this in mind, so there may be no misunderstanding.

SUBSCRIBERS are particularly requested to note the expiration of their subscriptions, and to forward what is due for the ensuing year without further reminder from this office.

THE IRISH WORLD.

OUR arrangements to club with the Irish World, the very best Irish paper published in America, have been entirely completed. We are enabled to furnish the GUARDIAN and the World, by carriers, to city subscribers at fifty cents per month of four weeks. The GUARDIAN to country subscribers, by mail, is five dollars per annum; but we can furnish both papers for six dollars. This, we are satisfied, is cheaper than the same amount and character of reading matter can be had elsewhere.

A SPLENDID STORE.—In our advertising columns will be found a notice of a Grand Spring Opening which has just been made by J. J. O'Brien & Co., at No. 606 Market Street. This firm is one of the heaviest importers in the city, and many of their cases are received direct from the European and native factories. They have recently received forty cases of foreign goods adapted for the present season, and of the newest styles and best makes of shawls, silks, poplins, water-proofs, blankets, flannels, and robes de chambre. Messrs. O'Brien & Co. have also a large and varied assortment of Mourning Goods, including Black Drape Cashmere, Henrietta Cloth, Bombazines, Poplin Alpacas, Gilt Alpacas, Cretonnes and Foulards. We advise parties visiting the city to pay the firm a visit before going elsewhere. Good bargains and the best of goods may be had; the store is No. 606 Market Street, one door above Montgomery.

A NEW SONG.—Mr. Gray, the enterprising music dealer at No. 623 Clay Street, has just published a new song entitled, "Oft in the Twilight I'm Dreaming." The words are by Geo. Cooper, and the music by A. R. Thomas. The price is but thirty cents, and we predict that it will become very popular.

DRY GOODS!

DRY GOODS

FOR THE HOLIDAYS!

LANDERS, BYRNE & CO.

No. 4 Third Street,

ARE NOW OPENING A SPLENDID STOCK

DRY GOODS,

SUITABLE FOR

HOLIDAY PRESENTS,

CONSISTING OF

BLACK SILKS from the best manufactories.
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Will be found a splendid line of colors in EMPRESS CLOTH, DIAGONAL AND SERGE POPLIN, SATIN DE CHENE, in all shades, VENICE CORD SILKENTEN, in all shades, FEMOSA CLOTH, etc., etc.

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Our stock is the most complete in this City, comprising BLACK POPLINS, DRAP DE ETE, PARRAMATTAS AND HENRIETTA CLOTH, CASHMERE AND CARLOTTA CLOTH, TANSSE, FOULARD, CRETONNES, BIAZZET, EMPRESS AND PARISIAN CLOTH.

A complete assortment of

HOSIERY, GLOVES, HANDKERCHIEFS, EMBROIDERIES, LACES, and SMALL WARE.

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Being a specialty with us, our patrons can always depend on finding this department well worthy of attention.

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CORNELIUS MALONEY, Proprietor.

(Late of the Franklin House.)

THE United States Hotel has been thoroughly renovated and fitted up in superior style, and the proprietor is now able to provide his patrons and the public with superior accommodations, on the most reasonable terms.

Board, per week.....\$4 00
Board and Lodging, per week.....\$5 to \$6 00
Board and Lodging, per day.....\$1 00
Parties who have sent to the States for friends, or who expect friends, will please notify C. Maloney, and he will attend to them on arrival, and forward them with due care to their destination. By this means much may be saved and much inconvenience avoided.

A Library is attached to the House for the use of its patrons; also, a fire-proof safe, where money and other valuables are taken charge of at the risk of the proprietors.

An omnibus, with the name of the Hotel thereon, will be at the wharf to convey passengers to the Hotel free of charge.

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Manager

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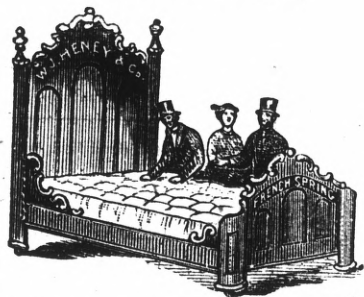
By those desirous of obtaining the benefit of his experience and assistance in the adaptation of his method for the radical cure of Hernia, without regard to the age of the patients, or duration of the affliction.

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T. D. JOHNSON, M. D.

San Jose, California.

DR. T. D. JOHNSON respectfully returns his many thanks to the citizens of San Jose and vicinity for their liberal patronage for the last eighteen years during his practice among them. Having again recovered his health, he will continue to practice his profession as before. Dr. JOHNSON has practiced Medicine and Surgery in California for nearly twenty-two years, and has had an opportunity to become familiar with the practical treatment of all diseases common to this climate or to the Pacific Coast, and can give satisfaction to all who may require his professional services. Persons residing at a distance can consult Dr. JOHNSON by letter, giving, as nearly as possible, the symptoms of the patient, age, sex, temperament and length of time sick. The above duty, on the part of the patient, being correctly performed, the Doctor has no hesitation in saying that he will be able to cure every case that is curable, without a personal interview with the patient. This may be called arrogance, but the assertion is based upon a practical experience of nearly forty years, twelve years of which time was spent in charge of public hospitals.

Dr. JOHNSON will devote particular attention to Operative Surgery and the Diseases of Women and Children, including Chronic Diseases of every character. He has, also, had great experience in the treatment of Cancer and all Schirrus diseases, Tumors and Dislocations of long standing, Hydrocele, Varicocele, Hernia, Diseases of the Kidneys and Urinary Organs, Diabetes, Dropsy, etc., etc.

Dr. JOHNSON'S surgical operations, since residing on this coast, are too well known to be noticed in this paper; but for the benefit of those who have recently settled in California, he will take the liberty of mentioning a few of the many capital or important operations he has performed: Amputation of the entire lower jaw, for cancer, in San Jose—recovery; amputation of the hip-joint, for gun-shot wound, in San Juan, Monterey County—recovery; amputation twice at the shoulder, for disease of the joint, both in San Jose—recovery; amputation at the knee-joint, for white swelling, in San Jose, with success; setting a dislocated hip-joint of five months' and twenty days' standing, in San Jose, with complete success; adjusting an elbow-joint after it had been dislocated six weeks—patient recovering complete use of arm. Dr. JOHNSON has performed the dangerous and complicated operation of trepanning the cranium or skull six times, with success in every case; an excision of ovarian tumor weighing fourteen and three-fourths pounds—operation performed in San Jose, with perfect recovery; amputation of a fibro-cystic tumor, weighing forty-two and one-half pounds, from a woman living near the Almaden mines; three amputations of the female breast, for cancer, two of whom resided in San Jose, the other in Gilroy, Santa Clara County—all recovered; excision of a fibrous tumor, weighing two and one-half ounces, from the throat of a child ten months old—operation performed in San Jose, in the presence of five other physicians, with complete success.

The object of this paper is to inform the public where they may obtain honest and scientific counsel in sickness, and in cases requiring surgical skill.

Among the various vocations of life, there are none involving higher mental endowments, more real responsibilities, and more laborious duties, than the practice of Medicine and Surgery; and yet there is more imposition, dishonesty and ignorance among those claiming to belong to this profession than any other. It is, therefore, with a just appreciation of his mission that Dr. JOHNSON has departed somewhat from the usual custom, in his honest desire to do good and alleviate suffering.

T. D. JOHNSON, M. D.

Licentiate of the University of Pennsylvania, Philadelphia, and graduate of the University of Louisville, Ky., formerly Resident Physician of Marine Hospital at Galveston, Texas, Physician at Sacramento Hospital in 1852-3, and for four years County Physician for Santa Clara County, at San Jose. mar8-17



Cash Assets, November 1872, \$5,250,000.

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Remittances from the country may be sent through
Wells, Fargo & Co's Express Office, or any reliable
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for their safe delivery.
The signature of the depositor should accompany his
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425 California St.

Merchants' Exchange Building,

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C. P. R. R.Commencing Saturday, March 15, 1873.
and until further notice, Trains
and Boats will leave San
Francisco.7.00 A. M. (Daily)—Atlantic Express Train (via
Oakland) for Sacramento, Marysville, Red-
ding and Portland (O.) Colfax, Reno, Ogden and Omaha.7.15 A. M. (Daily)—Cal. P. R. R. Steamer (from
Broadway Wharf)—Connecting, at Vallejo,
with Trains for Calistoga, Knight's Landing and Sacra-
mento; making close connection at Napa with Stages for
Sonoma.2.00 P. M. (Sundays excepted)—Stockton Steamer
(from Broadway Wharf)—Touching at
Vallejo, Benicia and Landings on the San Joaquin River.3.00 P. M. (Daily)—San Jose Passenger Train, (via
Oakland) stopping at all Way Stations.4.00 P. M. (Sundays excepted)—Passenger Train
(via Oakland) for Lathrop, Merced, Visalia,
Tipton and Los Angeles, Stockton and Sacramento.4.00 P. M. (Sundays excepted)—Cal. P. R. R.
Steamer (from Broadway Wharf)—Connect-
ing at Vallejo with Trains for Calistoga, Knight's Land-
ing and Sacramento.4.00 P. M. (Sundays excepted)—Sacramento Steamer
(from Broadway Wharf)—Touching at
Benicia and Landings on the Sacramento River.5.15 P. M. (Daily)—Overland Emigrant Train (via
Oakland)—Through Freight and Accommo-
dation.OAKLAND BRANCH.—LEAVE SAN FRANCISCO—
7:00, 8:10, 9:20, 10:10 and 11:20 A. M.; 12:10, 1:50, 3:00,
4:00, 5:15, 6:30, 8:15, 9:20 and 11:30 P. M. (9:20, 11:20
and 3:00, to Oakland only.)LEAVE BROOKLYN (For San Francisco)—5:30, 6:40,
7:50, 9:00 and 11:00 A. M.; 1:30, 2:40, 4:55, 6:10, 7:55 and
10:10 P. M.LEAVE OAKLAND—5:40, 6:50, 8:00, 9:10, 10:00 and
11:10 A. M.; 12:00, 1:40, 3:50, 5:05, 6:20, 8:05 and
10:20 P. M.ALAMEDA BRANCH.—LEAVE SAN FRANCISCO—
7:20, 9:00 and 11:15 A. M.; 1:30, 4:00, 5:30 and 7:00 P. M.
(7:20, 11:15 and 5:30 to Fruit Vale only.)LEAVE HAYWARDS (For San Francisco)—4:30, 7:00
and 10:45 A. M. and 3:30 P. M.LEAVE FRUIT VALE.—5:25, 7:35, 9:00 and 11:20 A. M.
1:30, 4:05 and 5:30 P. M.*Except Sundays.
T. H. GOODMAN, N. TOWNE,
Gen'l Pass'gr and Ticket Ag't. Gen'l Sup't.**Southern Pacific Railroad.**

Time Schedule—Commencing Sept. 15th, 1872.

TRAINS SOUTH.	Through Trains.	San Jose Only.	San Jose Only.
Leave—			
San Francisco.....	8:40 A. M.	*3:20 P. M.	14:40 P. M.
San Jose.....	11:10 A. M.	5:42 P. M.	7:00 P. M.
Gilroy.....	12:30 P. M.		
Pajaro.....	2:20 P. M.		
Castroville.....	3:05 P. M.		
Salinas.....	3:45 P. M.		
Hollister.....	2:40 P. M.		

TRAINS NORTH.	San Jose Only.	San Jose Only.	Through Trains.
Leave—			
Hollister.....			11:05 A. M.
Salinas.....			10:00 A. M.
Castroville.....			10:40 A. M.
Pajaro.....			11:30 A. M.
Gilroy.....			11:10 P. M.
San Jose.....	10:50 A. M.	7:45 A. M.	2:31 P. M.
San Francisco Arrive..	9:10 A. M.	10:10 A. M.	5:10 P. M.

* SATURDAYS 2:30 P. M. †SUNDAYS excepted

FREIGHT TRAINS.THROUGH TRAINS leave San Francisco at 4:15
A. M. Arrive at San Francisco at 4:25 P. M.
Trains for San Jose and Way Stations leave San Fran-
cisco at 1:00 P. M. Arrive at San Francisco at 11:30
A. M.A. N. TOWNE, A. C. BASSETT,
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